

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., May 15, 1930

NEW SERIES  
VOLUME XXXII. No. 20

## LET US BE BAPTISTIC

What we are going to write would have been written had the special session of the Baptist State Convention concerning the discontinuance of Clarke College, the sale of the property to the Baptist Orphanage, the removal of the Baptist Orphanage to Newton and the sale of the Orphanage property in Jackson been the reverse of what it was. This article is not being written for the purpose of taking issue with any who voted their convictions. But it is written simply in the interest of Baptist democracy, for when we as a Denomination cease to be democratic then we shall cease to be.

Those who claim that more time should have been given for the churches to make ready for the special session are those who were in the minority when the vote was taken. Notwithstanding the fact that churches received short notice, the attendance was as good, or better, than the attendance upon the regular sessions. In addition to the publicity given through the papers (and our people are reading them) every pastor was written and some who serve many churches got the word to the churches on time. More than four-fifths of those who favored keeping the Orphanage in Jackson doubtless live in Hinds County adjacent to the Orphanage.

Few who know Jackson values believe that the buildings on the present Orphanage grounds are worth anything like the estimate placed upon them by a local contractor.

There are those who have said that if the building and repair fund now on hand to the credit of the Orphanage is used for purchasing quarters for the Orphanage in some other locality that we will be breaking faith with those who contributed the money. It should be known to the people at large that prior to the launching of the campaign for the special fund for the Orphanage a statement was received from those in charge at the Orphanage outlining the work to be accomplished in the expenditure of funds. It was clearly stated that the funds would be used for repair work on the present grounds to make the buildings comfortable until the question of a permanent location could be settled. The only new project mentioned was a hospital building to be used also as an isolation building, but the information given to the people was to the effect that this building would not likely be erected until the question of the permanent location of the Orphanage had been settled. The reason why there is a good substantial fund on hand after the specified repair work has been accomplished is that the estimated cost was in excess of the actual cost and that the contemplated isolation building which was to await the determination of a permanent location was not built. So, we have done on the present site what we proposed to do before we raised the funds

and during the campaign, with the exception of the isolation building which was to await the decision concerning the permanent location.

Now, as the special session has decided upon a permanent location, we are in position to go on with our work and in so doing we are in no sense breaking faith with our agreements with the people. We had in mind, in raising the funds, comfortable quarters for the children. In the purchase of the Clarke College property, the same thing is contemplated.

Questions have been raised concerning the legal status of the Orphanage and Clarke College property. In the minds of some of the best attorneys there is no question on this point which would leave any doubt as to the Baptist ownership.

We had been in hopes that after a full day's discussion when everybody was given an opportunity to speak his convictions that this matter could be settled permanently. It has given us trouble for two years. All of the work has suffered because of the agitation. The Cause and the Denominational work have been hampered. The Denomination's institution has been before the courts. It does seem that now there is a clear way out of our embarrassments and if the more than two to one vote of our Convention cannot settle our questions, how can we ever know when they are settled? With a minority unwilling to abide by the decision of the majority, we shall continue to wrangle and mark time.

But as for those voting in the Convention for the continuation of the Orphanage in Jackson, the majority of them are among the most liberal contributors to the work of the Denomination. They are conscientious. They want the work to succeed. They are not people who merely talk. They do things. At the same time, we do well to watch our steps when from year to year the minority are unwilling to abide by the decision of the majority. Our difficulties can be adjusted far better by abiding by the decision of the majority.

—R. B. Gunter, Corresponding Sec'y.

## SUNDAY SCHOOL ATTENDANCE MAY 11

Jackson First Church.....	654
Jackson Calvary Church.....	887
Jackson Griffith Memorial Church.....	285
Jackson Davis Memorial Church.....	350
Jackson Parkway Church.....	167
Meridian First Church.....	882
Collection \$85.00	
Picayune Church.....	388
Brookhaven Church.....	605
Okolona Church.....	246
Collection \$10.94	

(Attendance of Meridian First Church for Sunday, May 4, was 860. Through error, it was given in last week's paper as 86. We regret that such an error was made, and are glad to make this correction.)



## WHAT ABOUT OUR ORPHANAGE?

It is well known that for some months our Orphanage work has been in a fog of confusion, and in no pleasant way. But we have emerged into the sunlight again by the grace of God and the collective wisdom of the Baptist people in convention assembled. The writer of this article voted with the minority at Jackson, but after thinking it all over is now glad to believe that the convention did the right thing. It would now be wise for us to put all past controversy behind us, and bury it in oblivion.

There is no object of our benevolence that is closer to the hearts of our people than the care of orphan children, and as the whole subject would now seem to be fairly up for friendly discussion it is my desire to submit some of my own views, with the hope that they may be considered by our people at large, and by those who shall be charged with the establishment of the institution at Newton. There is no perfect orphanage that I know of, but it seems to me that in laying out our work it would be helpful to have before us an approximate standard of life and culture to be aimed at in the institution.

There are two great and distinct ideas in orphanage work. They are not conflicting in themselves but are often brought into conflict because of limited means. One idea is to bring together as many destitute children as can be found and provide them the necessities of life. This idea grows out of compassion for helpless children. It is needless to say that this desire is commendable to the very highest degree. Its full expression would leave no hungry or destitute child in the State, or even in the world. But the main point would be the relief of present distress. That would be the impelling motive behind such an institution.

The other idea is to take what means we have at our disposal and use it upon a more limited number of orphans in the wisest and best way to bring this limited number to a high standard of good Christian citizenship. That would not be to surround them with luxuries. Luxuries do not make for good citizenship. But it would mean to give them those advantages which good Christian people provide for their own children to enable them to live self-respecting, manly and womanly lives. I will name some of these things: good clothes, good food, a good education, through the accredited high school degree at least, good home-like surroundings, with enough of beauty and culture to forever deliver them from that most detestable state of mind known as the inferiority complex.

Let me illustrate by describing two orphanages. At one place the buildings of the institution were not in the best shape, and a lack of sanitation obtruded itself on the senses of a visitor. The children were poorly clothed, mostly in what seemed to be cast-off garments of antique shapes and fashions. The children were called "inmates." They looked pinched and poverty stricken and cowed, and they stood aloof from strangers as though they felt themselves inferior. Evidently this orphanage was run on a cheap scale with the idea of giving room and sustenance to as many poor children as possible. I would think that wholesome discipline would be very difficult under such circumstances, and that a large proportion of the children would go out from such an institution with a decided inferiority complex, and could hardly be expected to make the best type of citizenship.

The other institution was of a different type. The buildings were better, and were better kept. The premises were cleaner indoors and outdoors. The children looked clean and healthy, and were fairly well dressed. They crowded around the superintendent and held on to his hands and clothing in a very friendly and affectionate way, and called him "Daddy." They welcomed the stranger with smiles and shouts of offers to take him around and show him their home and farm and shops. Now what made this most pleasing situation? Two things, the standard of living, and the atmosphere of consideration and affec-

tion. More could be said, but I have said enough to illustrate my point.

Both of these institutions were doing good work and were eminently worth all that was being put into them. But which type of institution is better under our circumstances? Or, rather, which type should we lean toward in erecting a Baptist orphanage? I can conceive of circumstances under which our duty would lead to the former type. If there were a great many children starving I think it would be our duty to feed and protect as many as possible, for their immediate relief. But such are not the circumstances. We are not now taking care of half of our orphans. What is becoming of the other half? Why, somebody is taking care of them. And if we had no orphanage at all somebody would take care of those now in the institution at Jackson.

My own view is that we should work toward the second type as an ideal. That is, that we should undertake the care of no more children than we can care for well. These low minimum cost figures are not to the credit of an orphanage. Where little is expended little is received, as a rule. Our aim at the orphanage should be to give a good life opportunity to every child committed to our care. And we should provide things for them that would forever eliminate from the institution the taboo of inferiority. I do not see that we are getting anywhere so far as the orphan is concerned unless the orphanage gives the child a better life opportunity than the chance home of some charitable neighbor. It would be fine indeed if we could give to all the children such an opportunity, but of course our means forbid. But one thing we can do, we can make good conditions for those for whom we become responsible. And by good conditions I mean such training and surroundings as would send them out into the world not with the minds and hearts of underlings, but with open minds and hearts into a world which they have learned to look upon as a friendly world of opportunity for high achievement. It is my opinion that such an institution would do vastly more good in the long run, and would command the warmest support from the Baptist people, and other good people of our State, enabling it to steadily and rapidly extend its beneficence to a larger and larger number of children.

—Josiah Crudup.

Belzoni, Miss.,  
May 3, 1930.

## IS IT REVOLUTION OR REBELLION?

The following is an editorial from the Journal and Sentinel of Winston-Salem, N. C. It shows admirable courage, where many secular editors are afraid to speak. But more than this it is the utterance of a truth which needs now to be proclaimed in trumpet tones through all the land. —Editor.

"There is no obligation to obey a bad law simply because it is a law." This amazing declaration encouraging law violation is quoted from an address in Washington, D. C., by Archbishop Michael J. Curley, as reported by The Washington Herald in its issue of April 28, 1930. The Herald says:

"An audience of 8,000 men was aroused to enthusiastic applause yesterday as Archbishop Michael J. Curley made this statement at the convention of the Baltimore Archdiocese Union of Holy Name Societies in the Catholic University gymnasium. Archbishop Curley dealt with current problems of social and political import as well as religious questions."

He is further quoted as saying that the dictum that "the best way to repeal a bad law is to enforce it" is immoral as well as absurd, and "there is no obligation to obey a bad law." And again he said: "One of the most absurd statements that we hear today is that the best way to repeal a bad law is to enforce it rigidly."

The Literary Digest's poll shows that an overwhelming majority of the clergy who sent in their ballots voted for strict enforcement of the

Prohibition law. But there was a considerable minority who marked their ballots for modification or repeal of the Eighteenth Amendment.

This Archbishop, however, goes farther than that. He defies the Government. He spurns the Constitution. He places himself above the law. But he does not stop there. He goes farther still. He brazenly tells eight thousand men in a public gathering held under the protection of the Flag of his Country and theirs that they should not obey the laws of their Government. No matter if the law has been written into the Constitution by a majority of the people in a land where rule of the majority is recognized as a fundamental principle of government—no matter if the law is on the statute books by the will and solemn decree of a majority of the duly constituted representatives of the electorate—if the minority think the law is bad, then they are under no obligation to obey it.

Such is the amazing doctrine preached under the shadow of the White House by this Archbishop. It was this doctrine that eight thousand men applauded. It was this doctrine that they carried back home with them fresh from the lips of one whom they revered.

Now this doctrine is one of two things. It is rebellion or it is revolution. If a majority rules in this country, and the majority maintains the Eighteenth Amendment as a part of the Constitution, then Archbishop Curley's doctrine is rebellion. If the majority succeeds in nullifying or repealing the Eighteenth Amendment, it is revolution.

In any event, certainly the country has not witnessed a bolder and more flagrant defiance of its authority and power as symbolized in the Constitution and the Flag than was made by this Archbishop under the very shadow of the Capitol.

We do not question the right of any citizen to oppose the Eighteenth Amendment and to strive by all honorable and lawful means to effect its repeal. We do not question the right of any citizen to oppose any law on the statute books of State or Nation and to work for its repeal. But no citizen has a legal or moral right to disobey any law of his Government; and to advise others to violate law in the mass, as this Archbishop advised the crowd that heard him in the National Capital, means rebellion or revolution.

If a Communist had done precisely the thing that this prelate did, he would have been arrested and held to account for attempting to instigate rebellion against the Government. Archbishop Curley, by the vicious and un-American doctrine he is expounding, is doing more to encourage lawlessness and crime and to undermine respect for constituted authority than all the Communists in America combined.

Under the Constitution and laws of this Republic, an Archbishop has no more right to single out laws which he thinks are bad and refuse to obey them than the Communist has to flout the laws he thinks are bad. And the sooner this particular prelate and others of his type are taught that the people and their government are supreme in America, the sooner this Republic will begin to make real headway in its fight to overthrow the citadels of crime and to re-establish respect for law and order.

Pastor Cobb resigned Sunday the churches at Lyon and Jonestown. We are sorry to lose him to Tennessee as he goes to Memphis.

Of the 24 colleges founded in America before the 19th century only one—the University of Pennsylvania—was not founded by Christian ministers, or denominational effort, and even the University of Pennsylvania used the Bible as a textbook. What a calamity that many of these are turned away from Christianity, exercising an influence opposed to Christianity!

Not until 1862, when the Federal Government established agricultural land grants, did secularization seize higher education in the United States.

Nearly two-thirds of the universities and colleges of the land are under denominational control.—Geo. P. White.



## Housetop and Inner Chamber

Providence Baptist Church house in Amite County was burned last week.

Northern Presbyterians have rejected the proposal to permit women to preach.

Mrs. Dykes, wife of the Tchula bishop is again busy with the Lord's work after six weeks in the hospital.

Dr. Charles Alvin Brooks becomes Secretary of the Northern Baptist Home Mission Society, succeeding Dr. Charles L. White, resigned.

Mr. John Lackey, brother of our W. M. U. Secretary, passed through a serious operation successfully at the Mississippi Baptist Hospital.

Pastor C. E. Almond had a happy beginning in the work at Fifth Ave., Hattiesburg; two large congregations and seven additions to the church.

Dr. George Ragland of Lexington, Ky., will assist Pastor R. A. Morris in a meeting at Holly Springs beginning June 8. B. B. Cox will lead the singing.

Mr. and Mrs. J. G. Hardin recently gave \$400,000 to the endowment of Baylor University. It is said that the Rockefellers will add at least \$250,000 to this.

Dr. L. Bracey Campbell of the Baptist Bible Institute assisted Pastor R. M. Dykes in a meeting at Tchula in which 27 were added to the church, 17 of them by baptism.

The Immanuel Church, Chicago, Illinois, Dr. Johnston Myers pastor, recently dropped 1,048 names from its church roll. The church now has an active membership of 1,304.—Ex.

A paragraph in last week's Record about Dr. J. B. Lawrence and the Home Board Bulletin was taken from the Baptist and Reflector, but the printer failed to note the fact that it was copied.

Northern Baptists suffered a loss of 15,198 in 1929. Northern Methodists lost 24,433. Southern Baptists gained 64,769; and Southern Methodists gained 13,153. The number of Southern Baptists is 3,770,645.

S. L. Stealey, a student from Oklahoma in the Louisville Seminary, has been elected tutor in Systematic Theology and will teach in place of Dr. H. W. Tribble next session while the latter is taking his vacation.

Dr. Alldredge, statistician for Southern Baptists, says that last year Southern Baptists gave to missions and benevolence in 1929 \$238,541.64 more than they gave in 1928. This is the first time in four years that there has been an improvement.

The Baptist Message for last week was a special Convention number, enlarged and illustrated. Most of the editors and secretaries got their pictures in, and many of the departments of work were well presented. That young editor Tinnin is a live wire.

The W. M. U.'s of the various Southern states were asked to raise each as much as \$200.00 by the time of the Convention in New Orleans, for the salary of the Professor of Missions in the Baptist Bible Institute. The Mississippi women have already passed the \$250.00 mark. And yet there is room.

Dr. Eugene Sallee has returned from Interior China, where he has served efficiently as a missionary, to become one of the Secretaries of the Foreign Mission Board in Richmond. He will keep the churches in contact with the work of foreign missions. This has been greatly needed and Dr. Sallee is the man for such a task.

Rev. R. W. Eubanks, pastor of the Jefferson Street Baptist Church, Dublin, Ga., and his people, have recently had a splendid meeting in which there were 41 additions to the church. Dr. W. B. Feagins, Baxley, Ga., did the preaching, and Singer Jno. O. Beall, Samson, Ala., led the singing. Bro. Eubanks has been pastor of this church ten years.

Evangelist A. V. Reese of Hendersonville, N. C., began a revival meeting at Stephensville, Florida, April 21st, which continued until May 4th. Some of the results were as follows: Organized a Missionary Baptist Church with fifty (50) members,—fifteen of whom came by baptism. Fifty persons pledged tithing. Sunday School organized with fifty-five in attendance. Arranged for a pastor for one-fourth time. Mid-week prayer services were arranged for.

Miss Selma Maxville, for thirteen years a missionary at Maulmein, Burmah, spent a few days in Jackson and Clinton last week. She spoke at Hillman College chapel. She is a Mississippian, whose mother was many years ago deeply interested in foreign missions. She conducts a training school for nurses and relieves physical suffering in the land where Adoniram Judson underwent great physical suffering for Christ's sake. She is sent out by Northern Baptists.

Dr. Kyle M. Yates of the Louisville Seminary supplied Third Church, St. Louis, from January to May. They would have liked to keep him as pastor, but he stays with the Seminary. In the past few months 192 were added to the church, of whom 108 came by baptism. This was largely during a meeting in which Dr. Truett preached. The church will build a \$400,000 educational annex and later build a new auditorium. In many ways the church has put on new life.

Home Mission Board receipts for the year just closed from all the states were \$407,114.37. Of this \$20,161.19 were from Mississippi. The receipts for home missions from all the states through the cooperative program were \$290,544.03. The rest came as designated gifts and through the W. M. U. March week of prayer. From Mississippi there came less than \$2,000 through designated gifts and the March week of prayer. Most of it was through the cooperative program.

Dr. H. K. Carroll has given out statistics relative to church membership for 1929. They show many surprises. Northern Baptists report 1,404,685 members, a decrease of 15,198. Southern Baptists have 3,770,664 members, an increase of 64,769. National Baptist Convention (colored) reports 3,515,542 members. The Lutheran bodies gained 62,932, Presbyterian bodies 58,785, Baptist bodies 53,333; Disciples bodies 34,553. Methodist bodies show a net decrease of 2,440. Sixteen Methodist bodies report 9,162,280 communicants, and fifteen Baptist bodies report 9,141,856 communicants.

One of our exchanges publishes the statement that 40,000 people heard Dr. Blank in a recent service. We have seen a good deal of this sort of figuring of late about radio listeners. And we can't help wondering how it is all figured out. How does anybody know how many people hear a radio sermon, or whether anybody is listening at all or not? It seems a pretty good display of vanity for any man who speaks to a radio instrument to suppose that the universe is listening to him. We should not mention this piece of boastfulness if it were not so common. Isaiah began his message with "Hear O heavens and give ear O earth". But it seems a small minority of a very small nation were listening in. This pride puffed feeling of the present day preacher is the result of a very vivid if diseased imagination.

There were 25 additions to First Church, Shreveport, on the first Sunday of their revival meeting.

The largest contribution to home missions during the past year were as follows: From Virginia, \$61,745.46; from Kentucky, \$47,797.54; from North Carolina, \$41,652.48; from Tennessee, \$38,591.85; from South Carolina, \$29,595.28; from Texas, \$30,816.63; from Georgia, \$30,467.98; from Alabama, \$23,564.81; from Missouri, \$21,181.20; from Mississippi, \$20,161.19 and on down the line.

Dr. R. J. Bateman, pastor of the First Baptist Church, Tulsa, Okla., has accepted invitations to deliver several important commencement messages this year. Among them are: May 25, Central High School, Tulsa, class sermon, class of 700, attendance expected 2,500; June 1, the University of Oklahoma, Norman, baccalaureate sermon, class 650; July 20, Central State Teachers College, Edmond, Okla., baccalaureate sermon.

Many years ago we saw a Negro enter a meat market and ask for a steak "which aint got no bones in it". The market was operated by another Negro, who unhesitatingly replied, "Now look a here, nigger, I been killin' cows twenty years and I aint never seen no cow yit what aint got no bones in 'er". And we think of this many times when we hear people insisting that what they want in religion is the life and not the creed. Bones and creeds are a very necessary part of our physical and spiritual anatomy. But skeletons are neither ornamental nor useful, unless they are in a school of anatomy.

In this connection it is interesting to recall that the Literary Digest took a poll of California voters in September, 1922, which according to its published returns showed a vote of about two to one against strict enforcement, but just two months later California voted dry by adopting the Wright Enforcement Act with a majority of 33,943. And in a referendum which the Digest held in Ohio in September, 1922, their figures indicated that a substantial majority of anti-prohibition enforcement votes were cast, but two months later in a real election on the question of an amendment to the State Constitution to legalize 2.75% beer, Ohio rolled up a majority of 189,472 against beer.—G. B. Safford in The Baptist.

Here are a few testimonies of Canadian authorities as to the effect of the policy of government control of liquor:

"As much liquor is sold by bootleggers as is sold in the Government stores."—British Columbia Liquor Board.

"Bootlegging increased 111% in the first year of Government control."—Saskatchewan Liquor Board.

"Our greatest problem is moonshine in the country districts."—Alberta Liquor Board.

"If all the drunks were arrested there would be no room for them in the jails."—Police Commissioner C. F. Burton of Manitoba.

"Arrests for drunkenness increased 125% in the first eight months of Government control."—Saskatchewan Liquor Board.

In last week's Record you read the article of brother J. W. Lee about College Finances. The editor does not propose to prolong discussion, but will simply put over against brother Lee's statement that "on Dec. 1st we will owe nearly if not as much as we owed two years ago", the statement of Dr. Gunter, Secretary of the Education Commission, found in the May Bulletin: "The principal of the indebtedness of the Baptist Denomination has been reduced by \$60,000". Again by the sale of Clarke College Dr. Gunter says, "We shall be enabled to put behind us \$45,000 more of indebtedness, thus reducing our indebtedness within about twelve months by approximately \$100,000". Dr. Gunter's article is headed "A Better Day Dawning". We sincerely hope that some of our people will be sufficiently recovered by next November that they will not wish to wreck more of our colleges.



## Editorials

### WHO FIXES THE CONDITIONS OF CHURCH MEMBERSHIP?

Perhaps it would be another way, and a better one, of asking the question to say, "Are there any conditions of church membership?" That again brings up the question of what is a church. Our controversies and discussions hinge largely on definitions. Many controversies would be at an end if there were clear definitions which would be easily recognized and readily accepted. What is a church? What is a Christian church? What constitutes a New Testament church?

Some such definition as this passes among Baptists: A church is a body of baptized believers associated together for the purpose of perpetuating the ordinances and propagating the gospel. Others might express it in different phraseology. But if there is such a thing as a church the word must have a definition, that is a well defined meaning in the mind of the one using the word. In order for the word to be understood by others there must be agreement as to its meaning. In order to pass among men it must have a recognized content or value, just as a dime does.

To define a church in any way at all is to fix the limits or conditions of its membership. Who belongs to a church, or who may belong to a church? If there are limits or conditions to membership in it, who determines what these conditions are? It would seem that all could readily agree that the founder of the church is the proper one to refer this matter to. Did he fix any limits, or say who do and do not belong to it? Or who may or may not belong to it?

These may seem questions that were settled long ago. But the present generation is asking its own questions and finding its own answers. Particularly do the people of this generation take pleasure in raising questions which were supposed to be settled in past generations. Even so, the questions must be answered or we are making no progress.

Out of the welter of questions and uncertainty two things seem to be settled; namely that those who started the first Christian churches indicated who should be admissible to membership; and those composing the church today should be able to know and announce what are the conditions of membership as shown by the records of the first churches.

Other denominations have a different idea of the church, but when a Baptist speaks of a church or the church in this connection he means a specific congregation worshipping at some special place or living in a designated locality. Every Baptist church must be the judge of the teaching of the New Testament in this matter, and the judge of the fitness of those who apply for membership. The very existence of a Baptist church is an announcement of the independent control of its own affairs. It must determine for itself who are to be admitted into its fellowship. The preacher and deacons cannot do this. And it cannot be determined by any outside body.

A Baptist church is not bound to receive a member by letter simply because the one bearing it has been recommended by some other church, even a Baptist church. The one bearing the letter may not, in the judgment of those to whom he applies, have fulfilled the New Testament conditions for church membership. This is said because it seems that the day is not far distant if it is not already here when there will be a wide difference of opinion as to what constitutes fitness for church membership. And every church must act for itself.

And in case of one applying for the first time for church membership, the candidate for church membership is not to be the judge of his fitness, but this must be determined by the church itself. If this were not true one could be a member of a church of his own will, without ever presenting himself for membership. No action of the church

would be necessary. In other words he would be a member simply by calling himself a member.

It is easy to see into what confusion we are led if we once say that the church is not to determine the conditions of membership. Or to say that there are no conditions of church membership. A prominent man, and member of what was at that time called a Baptist church, a few years ago advocated the right of anybody to belong to a Baptist church without any spiritual qualifications, unless that of a desire to join were such qualification. He would open the door to Jews, Mohammedans or Confucianists without any change of their faith.

This was a radical position, but just as logical as the idea gaining ground in some places, that baptism should not be required for church membership, and that this should be left wholly to the discretion of the candidate. This matter, to be sure, is to be determined by the local church, but there is pretty general agreement that it must be determined on the basis of the New Testament teaching and practice. If any congregation decides this issue on any other basis, or independently of the teaching of the New Testament, then it would hardly care to be called a New Testament church. It is something else than a church.

Questions of this nature are going to give grave concern to Baptists in the near future. We are an independent people, and recognize the independence of all who differ with us. But the question of comity, fellowship and cooperation faces us in the immediate future. Some brethren speak the words "test of fellowship" as if it were a dreaded bogie. A test of fellowship may have reference to conditions of church membership; or it may have reference to conditions of cooperation between churches in a common task such as missionary work. In either case there are bound to be tests of fellowship of some kind. People can't walk together and work together unless they are agreed. There will be divisions among the working forces among Baptists as long as there are diversities of religious beliefs.

One practical aspect of this business is the fact that we are now cooperating with Northern Baptists in mission work in Shanghai, China. And at the same time we have as Southern Baptists taken into our fellowship certain sections which withdrew from the Northern Convention because they could not conscientiously cooperate with Northern Baptists. And just now Northern Baptists, or many of them seem bent on uniting with the body of people who withdrew from Baptists because of a radical difference as to the meaning of baptism. We have some very practical questions to settle in the next few years.

### REDUCING ALL RELIGIONS TO A COMMON DENOMINATOR

Some several years ago as a boy studying arithmetic we came after so long a time to "fractions". Among the interesting exercises in fractions was one of reducing all fractions to a common denominator. That meant that the lower figures in these various fractions should all be brought to be one and the same. The purpose of this was that they might be added into one big fraction, or possibly a whole number. This was possible because a fraction can be changed by multiplying both numerator and denominator by the same number. This changes its form but does not change its value.

We were reminded of this experience of boyhood by an article recently in one of our exchanges. It told of an experiment of many churches in a certain town which decided to have at Easter time a "Religious Values Week". This was an experiment in getting together the people of all the churches in the town and those of the Jewish faith, and leaving off all peculiarities of the different churches, just to emphasize what they held in common in religion. The idea was to show that at bottom they were all pretty much of a "whatness", and that the real religious values would not be lost but would be amply preserved in the residuum.

The account of it was written by one who went

into it sympathetically, but came out of it disappointed, if not actually disillusioned. Two things were apparent to us in reading it. One was that some of those who spoke representing various denominations could not keep out their particular articles of faith. This was true of the Jew and of the Campbellite, the very ones who talk most about union and do most to destroy it. The other thing which became manifest was that when you removed from these various representatives the things which differentiate them from others you have nothing worth while left. It is worse than cooking cabbage and potatoes and peas all in the same pot. You do not have the taste of all of them, but no taste at all remaining.

We would not waste time with any reference to this particular effort at getting together, if it did not represent a sentimental tendency among various religious groups to get together at any cost. The proposal is on tongues which are not closely connected with brains that have thought through to the end. It is a case of cultivating good feeling at the expense of vigorous health; like a Chinese who smokes his opium and dreams of wealth, while destroying his ability to make even a living. Or it may be like a group of men who fraternize over a jug of red liquor only to find at last that they fall out and crack one another's craniums.

We are going to face this disposition and desire on the part of many in the near future to reduce all our religious beliefs to a common denominator, or common denomination. It is well to remember that religion is not a matter of mathematics. You can't add two pigs and two puppies together and make four calves. When you get through with your addition, then comes subtraction. And when you pass multiplication, then comes division.

You may add fractions together by reducing them to a common denominator, because in so doing you have not changed their value. But you cannot add Baptists and Disciples together because when you take away the individual beliefs of both you have destroyed their value, the things that have made them what they are. They will then be unable to propagate. You will have a mule on your hands.

You have probably seen beds of sand that have been accumulated by the washings of rain through the years. It has rolled about until all the sharp edges are worn off. It may look very well and do for children to play with. But the builders will tell you that it won't do to go into a brick wall. They need something with sharp edges on it to make good mortar and build a house that will stand. It is the individual faith that grips and holds people. Something that is toned down to a common denominator doesn't make for strength and perpetuity.

You had as well try to build a tower out of buckshot as to build a religious community or religious conviction out of a conglomerate of religions with all the peculiarities of each taken out. We need an ecclesiastical asylum for all the folks today who are clamoring for a union of all religions into one. Compared with them the man who is working on a perpetual motion machine is the embodiment of sanity.

There is no place where all men can meet except at the cross of Christ. There is no help for a sinful world except by faith in his blood. There is no chance for fellowship except in walking with him, in obedience to his will. There is no way of knowing his will except through the Book he has given us aided by his Spirit who gave us the book. Here is our hope of a common denominator, and not by the process of eliminating all that we believe which differentiates us from the rest of the world. Our only common task is to make Him known as the Savior of a lost world.

At Penney Farms, Florida, there are 200 retired ministers and missionaries and their wives living in the apartments provided there. Fourteen denominations are represented. This home was given by Mr. J. C. Penny for retired ministers and missionaries.—Ex.



—BR—  
**WAS PETER A PEBBLE?**

We Baptists are often amused at the agility with which other people are able to dodge the plain meaning of the scripture. But occasionally the spectacle of a good Baptist dancing on tip-toe to get around an inconvenient verse in the Bible comes to light.

Every now and then we run into that saying of Jesus to Simon son of Jonah "Thou art Peter and on this rock I will build my church". And when we do there is a hurry among some of the interpreters to explain it away. It is bad when a man's theology gets in the way of his vision as an exegete. We ought to get our theology from sound interpretation, and not force our interpretations out of joint by our theology. We ought not to be afraid to let the Bible say what it wants to say, and ought not to try to make it say what it doesn't say. It ought to be and is the glory of the Baptists that they "receive with meekness the implanted word".

Now some of the brethren are so afraid that they will lend aid and comfort to the Catholics that they work overtime trying to make that passage mean something else which says, "Thou art Peter and on this rock I will build my church". They are like the brother who living in a nest of controversy was finally converted and asked for membership in a Baptist church. When the pastor asked him, "Do you believe that Jesus Christ was the Son of God?" emphatically replied, "No, the Campbellites believe that".

You have probably heard some say that when Jesus said Thou art Peter he pointed to Simon; and when he said On this rock, he pointed to himself. Then the gospel writer neglected to indicate it by any sort of mark or remark. Again you have heard that the Greek word petros means a small stone, and that petra means a great rock.

There are several difficulties about that explanation. One is that no proof of this difference is given. Another is that the explanation doesn't fit the facts or the connection. When Peter first became a disciple of Jesus, the Lord said to him "Thou art Simon the son of John; thou shalt be called Peter". Nobody imagines that it was Jesus' purpose here to belittle him by calling him a pebble. It is plain that Jesus was predicting his stalwart character as a Christian and forecasting his position of leadership among the apostles. And when Peter had fulfilled at least in part the prediction of Jesus by boldly announcing his faith in Jesus as the Christ the Son of the living God, Jesus said, thou art Peter. At first he had said thou shalt be called Peter (future tense); now he says "Thou art Peter" (present tense).

There can hardly be a doubt that Jesus meant to express his approval of Peter and his joy in the fact that he had come to know him as the Son of God and confess him as the Messiah. To inject a different idea into the narrative and say that Jesus meant now to disparage Peter by calling him a pebble, a little stone, is wholly to misinterpret the mind of Christ. Peter was a good sized rock, of fine quality, of sharp edges, and was being shaped into the best possible material for putting into a church building. The best stones must be put into the foundation of the structure, and Peter was a mighty good one. The other apostles became good building material too and were afterward spoken of by Paul as foundation stones of the church.

You will find in the picture of the New Jerusalem given us in the book of Revelation that the walls of the city have twelve foundation stones and you will find the names of the twelve apostles on them. Our security today is in what they did and wrote.

But some one says the Catholics justify the making of Peter a pope by this scripture. Am I never to use a plowline because there was a man once who hung himself with a plowline? And am I never to draw water out of a well with a rope because a man was lynched with a rope? Because some man killed himself with chloroform does not make it necessary to throw away all

anesthetics. Yes the Catholics pervert this scripture as they do many others, but that doesn't justify me in throwing away the Bible, nor in misinterpreting any part of it.

—BR—  
**ORPHANAGE TRUSTEES**

Few board meetings of any kind have been held recently in which there was more popular interest than that of the newly appointed board of trustees for the Mississippi Baptist Orphanage held at the Orphanage on May 8th. By invitation the editor attended a part of the session. The board is composed entirely of new men, whose names appeared in a recent issue of the Record. They were men and women largely, though not entirely, who have been on none of the denominational boards hitherto. Pastor E. K. Cox of Gloster is the only preacher on the board.

For this reason they had to get acquainted with one another and with their task. So it took a little longer to get down to business. But they went at the work with earnestness and good sense. They have a long job ahead of them and they were not precipitate, but moved with caution in everything undertaken. Nearly every one of the eighteen members was present.

Mr. W. N. Taylor was chosen as president of the Board, Mrs. Ned Rice as secretary and Mr. J. M. Hartfield as treasurer. Report was made by the treasurer as to the financial condition of the Orphanage, which showed about \$27,000 in the building fund, over \$4,000 in the current support fund and about \$9,000 in the Hundred Dollar Club fund which was originally given for current support.

Report was also made by the retiring superintendent, W. E. Thompson, which indicated that the buildings and grounds are in good condition and the health of the children good. In the Orphanage an eight months school is provided for the first six grades by the state and county. Another month is paid for by the Orphanage. Children in the other grades attend the school near by in the city of Jackson, for which the state pays. Those in the High School are admitted to the High School in Jackson without charge.

The items of greatest concern before the board were the providing of a new superintendent, and the matter of removal of the Orphanage. The board wisely decided not to go into an election without time for thorough consideration. So a committee was authorized by the board and appointed by the president to investigate the field and recommend as soon as possible a suitable man for the superintendency. The committee consists of Messrs. Forrest Cooper, E. K. Cox, J. M. Evans, Dr. Tom Purser and Mrs. Knox. Another meeting of the board will be called within a short time to act upon the report of this committee.

In considering the matter of removal it was thought best to appoint a committee of three, Messrs. Smallwood, Barnes and Stone to study the whole situation as to legal matters involved and report later. It was realized that the moving of the Orphanage requires a good deal of time and much preparation.

This new board got off to a good start, is composed of wise and conscientious people who are anxious to work together for the good of the Orphanage and the interest of all the work.

—BR—  
**A TRUE STORY ABOUT WOMAN'S COLLEGE**

Some of the students of the Woman's College had been holding a story hour for the colored children in the quarters just below the college. At Christmas time they got up a shadow play telling the story of the birth of Christ. The colored children themselves took the parts in this play and the scenes were put before the audience in a very impressive way, each scene being followed by some lovely Christmas song. Portrayed by these shadows were seen the Infant Christ, His mother, the little town of Bethlehem, the crucifixion, etc. At the end of the program the whole church full of colored people burst into

the melody, "Come into my heart, come into my heart, come into my heart Lord Jesus. Come in today, come in to stay, come in to my heart Lord Jesus." It was a heart stirring experience.

Some years ago one of our most influential Baptist preachers had a girl graduated from High School whom he had intended to send out of the state to school. Coming in contact with the atmosphere at Woman's College and feeling the spirit that pervaded it, he brought his daughter and entered her at Woman's College. This was before the college was standardized. After the girl had graduated from the college her mother made this remark, "Our girl has received such a thrill of loyalty in being able to help build for the denomination that we feel that her year has been of more use in the development of her character than any year we could have given her." In helping to cope with our denominational problems in our denominational schools our children become adapted and are not educated away from us.

—BR—  
**A NEW TESTAMENT VERSE**

By James E. Dean

—o—  
"And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18.)

The American revised version indicates by footnotes that the original Greek for Peter is petros and for rock petra. That is, if we translate petros as a common noun instead of a proper noun, we get "Thou art a stone and upon this rock I will build my church." The word translated Peter means "a stone", and the other word means the native rock of the solid earth.

There is thus a presumption that both words petros and petra do not refer to the same person, though Dr. Broadus thinks they do and says Jesus meant to say he would build his church on Peter, of course, by no means in the sense understood by Catholics. But then why should Jesus have used different words? There is another similar saying of Jesus that was grossly misunderstood at the time of its utterance: "Destroy this temple and in three days I will raise it up." The hearers thought he referred to Herod's temple which required forty-six years in building, "but he spake of the temple of his body." If Peter is the rock, it is Peter the believer in Jesus. If the rock is Peter's faith, it is his faith in Jesus. "This rock" could apply just as appropriately to Jesus as "this temple", and it is certainly the easiest, simplest way to interpret the passage. Dr. Broadus says it is inappropriate thus to make Jesus speak of himself as the foundation and the builder; but he was both in reality, and there would be nothing inappropriate in his saying so. In John 10:9-11 Jesus calls himself both the good shepherd and the door.

It is objected that Jesus spoke Aramaic when talking with his disciples, and this language does not have two separate words corresponding to petros and petra. This is true, but if he had wished to express such an idea he could certainly have done so. This is by no means impossible. He could have indicated himself by a mere gesture or he could have chosen Aramaic words to convey exactly this thought. Jerome, who translated the Bible into Latin about 400 A.D., the version now recognized as the official Catholic Bible, held that "this rock" was Jesus himself. Augustine, the great Catholic theologian who died in 430 A.D., once took "this rock" to be Peter but later preferred the view that the rock was Christ himself. Prof. David Smith, in his great life of Christ, holds the same view as Dr. Broadus but cites the above facts about Jerome and Augustine.

Baptist Bible Institute, New Orleans.

—BR—  
Dr. Henry Boswell, Superintendent of Mississippi Tuberculosis Hospital, was made President of the National Tuberculosis Association at its recent meeting in Memphis. This is a well deserved honor.



## MOVEMENTS AMONG BAPTISTS IN CHINA

### China Baptist Publication Society

#### J. W. Lowe

The Directors of the Society met in Shanghai on February seventh. Mr. Lyn was elected as Chairman and Miss Demarest as Secretary. The Executive Secretaries read their Annual Reports—those present were: R. E. Chambers, J. T. Williams, W. H. Tipton, Jacob Speicher, and Miss Lila F. Watson. These excellent reports showed that a tremendous lot of work has been done during the year with far reaching results for the Kingdom of God in China. Dr. Chambers reported that the Society had not been able to publish new tracts in adequate quantities owing to lack of funds. The Chinese Churches are requested to make an offering of ten thousand dollars on Publication Society Day, which will be observed by the Churches in October, to aid in meeting the demand for literature. The Society now has headquarters in Shanghai, but no building. All the friends of the Society will rejoice to know that an excellent lot in the business section of Shanghai has been secured for an office building and a suitable structure will be erected upon this lot just as soon as the necessary funds are available. Real estate owned by the Society in Canton will be sold and the proceeds will be applied on the cost of the new building.

The demand for Christian literature in China was never greater than at this hour. Who will make it possible for us to realize the worthy motto of the Society: "Sow China Down With Christian Literature"?

#### New Movements

I wish to call attention to some very significant recent movements among Baptists in China. One of these movements looks towards the formation of the China Baptist Alliance. Dr. T. C. Bau, Secretary of the East China Mission, is one of the Vice-Presidents of the Baptist World Alliance. At the close of the meeting of the Directors of the Publication Society in Shanghai Dr. Bau addressed a representative group of Baptists at a luncheon given to the Directors and friends of the Society by Dr. Herman Liu, the able President of Shanghai College.

President Herman Liu and the Board of Trustees of Shanghai College have put on a Five Year Program for the college, which our worthy President will tell about through the religious press. If faith, zeal, optimism, energy, hard work, and executive ability count in a college President we shall soon see a greater Shanghai College as a result of the leadership of Dr. Liu. Let us not forget to pray for him.

We were thrilled to learn that practically all our Baptist Associations in China without any prearranged general plan are putting on in each association a Five Year program. The programs differ according to the needs to be met on their respective fields. It is certain that Evangelism, Bible Study, Stewardship, and Christian Education will be stressed on all our fields during the next five years. The Chinese Christians and your missionaries feel that we can reasonably expect the enthusiastic cooperation of many of our people at home in this worthy movement. Our Baptist Churches in China were invited to join the Five Year Movement of the Church of Christ in China, but to our great joy the Baptist Churches prefer to direct their own movements in their own way. And why not?

#### The Eliza Yates School for Girls, and Chinese Mayors

I got quite a thrill when I called at the home of Dr. and Mrs. Bryan while they were eating their last dinner before leaving on furlough, and was introduced to Mrs. Liu, the pretty wife of the Mayor of Nanking. The next morning at the steamer Mrs. Liu introduced me to her husband, the Mayor, and their baby, Miss Hanna Fair, named for Miss Sallee. These and many other friends had come to the steamer to wish Dr. Bryan's party bon voyage. Mrs. Bryan thrilled me again by telling me that the wives of the Mayors of Nanking, Soochow, and Shanghai were all sweet girl graduates of the Eliza Yates School for Girls. I was delighted beyond

expression to learn that the wife of the Mayor of Shanghai is a most faithful active member of the Old North Gate Baptist Church.

#### A Touching Scene

On the dock I saw Dr. Bryan standing in the midst of a group of Chinese Christians; with uncovered heads they stood there in an attitude of prayer.

I was deeply moved as the aged missionary stood there in the cold wind and talked to God in behalf of these Chinese friends, and in behalf of the coming of the Kingdom of God in China.

#### Movements of Missionaries

Rev. and Mrs. Adams, of Dairen, Manchuria, have recently returned to their field after a few months furlough in the homeland. Miss Bonnie Ray, whose father died recently, has been called home by the serious illness of her mother.

While in Shanghai we said "goodbye" to Dr. and Mrs. Bryan and Miss Hanna Fair Sallee, who were going home on furlough. At a luncheon given to the Directors of the Publication Society, Dr. and Mrs. Bryan spoke optimistically of the outlook for all mission work in China, and assured us of their purpose to return to China next autumn. Mention was made of the faithful labors of Dr. and Mrs. Bryan in the preparation of the Sunday School Lessons in Chinese.

Our Baptist folk in Shanghai were delighted to have the privilege of welcoming Dr. and Mrs. Speicher, and Dr. and Mrs. Saunders, returning from furlough.

All our people will be glad to learn that our dear brother Britton, who has been ill for more than two years, has been improving recently, and has recovered sufficiently to walk down stairs. Mrs. Britton certainly has done heroic service as a nurse. After many years of arduous evangelistic labors these two noble missionaries were just ready to return to the home land when brother Britton became suddenly ill in Shanghai. We should not forget to pray for the complete restoration of the health of our beloved brother.

One of the good churches in Texas is making it possible for Robert Mashburn to return to North China. Let the good work go on!

#### Work Among Students

It gives us unusual joy to be able to resume this work again. Mrs. Lowe and I are here in Tsinan for a few weeks, helping out a bit in the absence of our niece, Miss Ramsbottom, who has gone to Peiping with Miss Bertha Smith, who was advised by the doctors here to go to the hospital for a major operation.

The operation is over, and the doctor says she will, owing to the perfect state of her health, make a rapid recovery.

During recent months the students have been so vociferous in their denunciation of foreigners that I was doubtful whether I would be received by the students and teachers of this city as I was several years ago when giving my Health Talks. There are one thousand students within two city blocks of our compound. I called on the Principal of one of the Middle Schools last Saturday. He being an old friend, I was, of course, most cordially received. It was immediately arranged that I should give my illustrated Health Talk last night (Monday). More than one hundred students came to the assembly hall. One of the students volunteered to help with the slides, and while I stood near the lantern talking about the pictures on the wall the principal pointed to the various objects, and interjected a few suitable remarks occasionally. The principal and the students were all apparently well pleased, for at the close of my talk he requested me to kindly show the pictures to the forty poor children in their Night School. I assured him that nothing would give me more pleasure than to show the pictures to the children. All the students gave my response hearty applause. Evidently they appreciate the work done for the poor pupils in the night school. Some of the Middle School students left, but about half of them remained for the second show. You can easily imagine my embarrassment to find that my good helper in replacing the slides in the box had mixed them up hopelessly. We certainly had

two good shows and a fine spirit throughout the evening. An invitation has come today from another Middle School in the city to give my Health Talk to a school of two hundred students. The transition from physical to spiritual health and purity is always natural and easily made. I always close, with "Blessed are the pure in heart for they shall see God". I am overwhelmed by the thought of the magnitude of the evangelistic opportunity before us. Surely Southern Baptists are with us at such a time as this!

—BR—

## EARLY BAPTIST INFLUENCE IN OUR GOVERNMENT

—O—

#### Editorial Note:

[In an address recently delivered before the students of Mississippi College, the University of Mississippi and other colleges, after reviewing the dominating influence which the South, in conjunction with the West and through the Democratic Party, exercised over the making of the United States from 1800 to 1860, Senator Henry Minor of Noxubee spoke of a most important and interesting phase of our national life which is practically ignored by all secular historians—the powerful influence of the Baptists and Methodists of the South and West in making the United States the Christian Anglo-Saxon Republic that it still remains. We give below that part of his address.]

I will speak now of what I think is probably the greatest single distortion of our national history—that is the exaltation and magnification of the Puritan influence in America. I have never seen the statement made in any history and I doubt if any one of you has, but I make it in perfect confidence that not only is it true, but that you will immediately recognize it as true, and that is, that the Puritans have not had one-half the influence on our nation and on its politics and government as have the Methodists and Baptists. In the early days Episcopacy in Virginia was as powerful as Puritanism in New England and covered a larger territory and a greater number of people. The Catholics and Presbyterians were strong influences in certain communities in every State. The influence of all these old denominations, Episcopal, Congregational, Catholic, and Presbyterian, was static and conservative. These people wanted things kept as they were, for while Theocracy ruled only in portions of New England, all these churches were made up of leading citizens in every community, people who controlled public opinion and had vested rights. Especially did they deem themselves entitled to vested rights in the good opinion of themselves and their fellow citizens and controlling influences in public matters. But with the passage of Jefferson's statute of religious freedom began the rise and power of the Baptists and Methodists. They were the dynamic, the progressive force in America. They were the frontiersmen, mostly from the South, who pushed civilization across the continent westward until the Civil War. There were no Catholic churches nor Presbyterian, except the independents in the Cumberland Valley, nor Episcopal nor Congregational churches along the frontier and in the backwoods. The Puritans were not frontiersmen; their westward trek carried them no further than the Mohawk Valley in New York. They did not arrive along the western front until all the bear had been killed and the Indians driven away and commerce began, and then they came to sell clocks and Connecticut nutmegs and Yankee notions and deal in town lots. Almost the only religious agencies that the frontiersmen came in contact with were the Methodist circuit riders and the itinerant Baptist preachers, who preached the word of God and the freedom of religion from Governmental interference. Nearly all of their followers were Democrats; not from religious motives but for political reasons. To them governmental interference of any sort with religion meant repression, suppression, intolerance and persecution. They were Democrats just like Ramsey McDonald's Labor party in England are dissenters—not from any religious motives, but because they oppose ancient privilege and vested



rights (or wrongs), and the Church of England is the most conspicuous example of vested privilege. Not all frontiersmen were Baptists or Methodists; there were conspicuous men of other denominations in the westward movement, but the great mass of our settlers between the old colonies and the Mississippi river were Baptists and Methodists and they dominated the situation, especially the politics of the region.

We are not dealing with the early colonial days when the Catholics were so active in exploration and missions, and the other old denominations wielded such powerful religious influences over the new colonies. We are considering the period covered roughly by the first fifty years of our nation's life.

But, you mark well, it was not the churches which mixed in politics; it was the church members as individual voters. So averse to the idea of the church organization interfering in politics were the Methodists that Bishop Asbury refused to sign a petition to a legislature for a poor relief law. It was not until the slavery agitation became acute, in the 40's, that church organization went into politics.

It was these Methodists and Baptists who carried Jefferson to victory in 1800, who kept the Democrats in power for sixty years. They organized every new Southern and Western State and their influence on our national government and our state governments exceeded that of the Puritans, in my opinion, ten to one. This statement is subject to a possible modification; if you take Puritanism to mean a mental attitude, it must be given a share of what these Baptists and Methodists accomplished.

In the political discussion of these early days, say, the first thirty years of our national life, the Methodists and Baptists were called "sectaries" and were reviled with contempt and scorn as ignorant, fantastical folk and ranked with vagabonds and outcasts. The abuse which is still visited upon the Southern members of these two denominations, notably in 1928, is no new thing. In 1817 Lyman Beecher, the father of Henry Ward Beecher and Harriet Beecher Stowe, in speaking of the election in Connecticut, in which the Congregational theocracy had been defeated, said that the Democrats claimed that they were not treated fairly and did not have a fair chance with the Federalists in the Courts and Legislative bodies and public affairs generally, and that the dissenters and ignorant sectaries had allied themselves with the Democrats and with the Sabbath breakers, rum sellers, the tipling folk, the infidels and the ruff scuff, generally, all against the Standing Order (by which he meant the best people), and had won.

Compare this with the American Mercury of 1929.

"It will surprise no one who knows the South to hear that the incidence of lynching runs in almost direct proportion to the percentage of Methodists and Baptists in the population. The two great evangelical faiths down in that country are little more than schemes of organized hatred. It was a Methodist preacher who launched the Ku Klux uproar of half a dozen years ago, and it was Methodist and Baptist preachers who were its chief encouragers from first to last. No decent man in the South in those bloody days was safe, nor is any decent Southerner safe against them today. The whole region lies under the blight of their malignant imbecility. They constitute an organized and implacable opposition to every sort of sound thinking, to every sort of social grace and amenity, and to every sort of common decency. In such a state as Mississippi, the results are appallingly visible. There is not a really good newspaper in the state; there is not a school or college, save on the Catholic borders of Louisiana, above the level of a backwoods female seminary."

Against this "malignant imbecility" of the Mercury and many another intolerant publication of the North, let me remind you that not only did the Methodists and Baptists carry civilization with them in their conquest of the continent, but they carried education too. Many of their evan-

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### WHAT SHOULD BE INCLUDED IN A CHURCH BUDGET

(Cont'd. from last week)

II. THAT EACH INDIVIDUAL SHOULD BRING ALL OF HIS TITHE INTO THE CHURCHES AND LET THEM USE IT FOR THE SUPPORT OF THE VARIOUS INTERESTS AND AGENTS OF THE KINGDOM IS EVIDENT FROM THE FOLLOWING FACTS:

1. Such a plan would exalt the churches.

(See last week's issue)

2. Such a plan would assure adequate support for all Kingdom agencies.

If the people should bring all of their tithe into the churches and let them use it they would have sufficient funds to adequately finance all the interests and agents of the Kingdom on the basis of their relative needs. They could open new mission fields, send forth all whom the Lord calls to be missionaries, evangelize the world and teach them all things whatsoever the Lord has commanded.

3. Such a plan would lead all the people who tithe to have a part in the support of all the interests, agents and activities of the Kingdom.

If the people should bring all of their tithe into the churches and let them use it, they could include every phase of the Master's work in their budget and thus enable the people to contribute to every phase of the Master's work throughout the earth every time they make an offering.

4. Such a plan would preserve the one living appeal of the Kingdom.

There is a big difference between financing institutions and boards and financing the Kingdom. A person may contribute to the support of the orphanage or to the local work of his church or to home missions or to some other particular phase of the Master's work and at the same time have no part or interest in the support of the Master's Kingdom program at large. But a person cannot contribute to the whole Kingdom program without contributing to the support of the orphanage, the local work of his church, home missions and every other phase of the Master's work at home and abroad.

abolitionists taught school, and along with log cabins and churches, they built log school houses. They were not apostles of ignorance, but of religious education, and in every state which they organized there were established Methodist and Baptist seminaries of learning. Many of them thought education belonged more to the church than to the state, and that idea is still strong with many today. Three of the soundest scholars ever sitting in the American Congress were Jefferson Davis, L. Q. C. Lamar, and John Sharp Williams,—Mississippians all. Woodrow Wilson was Southern born, bred and friend.

I am not here to lecture on prohibition or morals, but there is one feature of political life in America that cannot be ignored. That is the number of political careers that have been ruined by drink. In an old geography I studied when a boy there was a picture of a trail through a desert, its borders marked by long lines of bleached bones of men and cattle, the victims of the trail. Constantly that picture came before me in my reading of American politics. Not in public records, but in private annals are recorded hundreds of tragedies in political lives caused by the curse of alcohol—blighted hopes, thwarted ambitions, great minds perverted, great abilities nullified, reputations ruined and characters lost. So numerous are these tragedies of intemperance that the lesson cannot be escaped that any young man going into public life should avoid drink as he would avoid pestilence and death,—shun it as he would shun disgrace and dishonor.

When the people divide their tithe and give it directly and personally, they are in danger of losing sight of the fact that all of our churches, denominational agencies, interests, boards and institutions taken together constitute one Kingdom enterprise, and when they lose sight of this fact they usually lose sight of God's Kingdom program, cease to contribute their tithe to the support of the whole Kingdom program, and either designate it to certain institutions and boards or cease tithing altogether.

There is a big difference between the appeal of institutions and boards and the appeal of the Kingdom. Institutions and boards make their appeal on the basis of their particular needs without any reference to the needs of the other phases of the Master's work, while the appeal of the Kingdom includes every phase of the Master's work. The appeal of institutions and boards interests only those who are in sympathy with them and their work, while the appeal of the Kingdom interests all of God's people.

If the people should bring all of their tithe into the churches and let the churches support every phase of the Master's work, the appeal of the Kingdom would be preserved and the co-operation of the people in the support of the whole Kingdom program would be assured.

5. Such a plan would be in harmony with the Bible plan of financing the Kingdom.

The work of the Kingdom during the New Testament period was not developed as extensively as it is today, consequently the program of the churches during that period was not as large as the program of the churches of today; but the program they had was financed by the churches as such, and, so far as we know, the members contributed at least their tithe through the churches. Even when emergencies arose and special campaigns were launched to meet the emergencies, the people were urged to contribute through the churches and not directly and personally.

6. Such a plan would encourage the people to make offerings over and above their tithe.

When the people divide their tithe and give it directly and personally to the various objects of charity and to the various interests and agents of the Kingdom, it is doubtful whether very many of them give more than the tithe, but when they bring all of their tithe into the churches and let them use it for the support of the Master's program they are left free to contribute directly and personally of their nine-tenths to any objects in which they are interested, and they usually do make offerings over and above their tithe. (To be continued)

—BR—

The church at Ensley, Ala., has licensed Theo. Farr to enter the ministry. Many of our people have known him as a song leader in evangelistic work.

—BR—

To all former members of the First Baptist Church, Laurel, this is a cordial invitation to attend the Home-Coming Day Celebration of the twenty-fifth anniversary of Pastor L. G. Gates' connection with the church. The celebration will be held next Sunday, May 18. Dr. W. A. McComb will preach in the morning, and Dr. R. B. Gunter in the evening.—W. L. C.

—BR—

Since the death of Robert Bridges, King George of England has named John Masfield as English Poet Laureate. He is sometimes called the Hobo Poet because of his having traveled extensively. He also has written novels.

At Mississippi College last week Ray J. Turner, of Smithdale, was elected president of the student body; Niles Puckett, of Columbus, vice-president; James Sullivan, of Clinton, Sec'y.—Treasurer; and Whitfield Price, Attorney.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

President, Mrs. A. J. Aven, Clinton

### Chairmen of Districts

District I, Miss Una Montgomery, Pickens  
District II, Mrs. M. F. Doughty, Shaw  
District III, Mrs. A. L. Fitzgerald, Crenshaw  
District IV, Mrs. J. W. Brown, Tupelo  
District V, Mrs. Isham Evans, Shuqualak  
District VI, Mrs. H. F. Broach, Meridian  
District VII, Mrs. J. H. Mathews, Gulfport  
District VIII, Mrs. I. L. Toler, Gloster

Vice-President, Mrs. G. W. Riley, Clinton

Young People's Leader, Miss Fannie Traylor

### Young People's Counselors

District I, Mrs. L. R. Williams  
District II, Mrs. R. A. Eddleman, Lula  
District III, Mrs. J. N. Berry, Tupelo  
District IV, Mrs. Jack Seitz, West Point  
District V, Mrs. W. D. Cook, Forest  
District VI, Mrs. C. H. Ferrell, Laurel  
District VII, Mrs. S. A. Williams

Corresponding Secretary, Miss M. M. Lackey

### Members at Large of Executive Board

Mrs. Christopher Longest, Oxford  
Mrs. J. K. Armstrong, Louisville  
Mrs. Claude Anding, Flora  
Mrs. Ned Rice, Charleston  
Vice-Pres. B. W. M. U. Aux. S. B. C., Mrs. A. J. Aven, Clinton  
Recording Secretary, Mrs. D. C. Simmons, Jackson

You will note that the times and places of all our District Meetings have been given except the SECOND and the SIXTH. The date for the SECOND is Monday evening, May 26 and Tuesday, May 27. The date for the SIXTH is May 30. Perhaps an evening session may be on May 29, but your attention will be called to this in time. The places for these two Meetings have not been definitely decided upon. But all friends will receive ample information in time.

### Our Missionaries

We are most fortunate in having for our missionaries at our District Meetings Miss Irene Jeffries and Miss Grace Wells, both laborers in China. Beloved, do not fail to hear her who brings the message to your District. She has just the message you need. Miss Traylor plans to attend the Meetings in the northern end of the state. Miss Lackey in the southern.

### Correction

In last week's issue we placed the Meeting in District Eight on Thursday and Friday, May 29 and 30. This is an error. The dates are Tuesday and Wednesday, 27 and 28. Will not you who live in this District call attention to this error? Tell everybody you meet of the correct dates, please.

### Invite Your Pastor

Beloved, you are planning to attend your District Meeting. Will you not invite your pastor to attend also? He will get a vision of what the W. M. U. may mean to his church. But he will receive a blessing also. And he will appreciate the invitation.

### More B. B. I. Checks!

These have come as we go to press. Again, we thank you! Mrs. E. K. Lide, Columbus, \$10.00; Pachuta, \$2.00; Concord (Lauderdale Co.), \$4.00.

### B. B. I. Chair

Again it is our pleasure to announce that the fund for our B. B. I. Chair of Missions is growing. The following checks may be added to what we announced last week:

Columbia W. M. U., \$10.00; "Two B. B. I. Friends from Biloxi", \$2.00; Coldwater Church near Philadelphia, \$2.00; Newton, \$5.00; Mendenhall, \$5.00; Terry, \$2.00.

Our hearts are overflowing with gratitude because of these gifts.

### Harry Clause, Jr.

Harry Clause, Jr., arrived last Friday in the home of our beloved Mamie Slaughter Clause and Dr. Harry Clause in Lynchburg, Va. His Dad says he is beautiful because he looks just like his Mother. While he may be a bit partial in his judgment, we in Mississippi all know he is bound to be as fine and as handsome as a young man of his age can possibly be, having such parents. Our heartiest congratulations go to them. Our sincerest love to him. Their home address is 314 E. Main St., Bedford, Va.

### Letter From Mrs. Janie L. Graves

This personal letter from our Dear Mrs. Graves to Miss Traylor will be appreciated by all of us. Every word from her always brings joy and thankfulness to Mississippi friends:

Many of my friends and all of my loved ones

know that, of late, I have been much hampered in the matter of letter writing on account of my bad eyes. You will be glad to know that our good eye specialist, Dr. C. A. Hayes, who recently returned from furlough, has given me new glasses. I can't say they have made my old eyes young again, but they enable me to see better than I have for a long time. Dr. Hayes says he thinks "the best that can be done has been done," and we who know Dr. Hayes think his best is the best. However, I feel that it is a case of "sewing new cloth on an old garment," so I shall still not be able to write as many letters as I should like to.

It may seem like unpardonable egotism, but I have made up my mind to copy parts of a letter I have just received from Dr. Ray, Secretary of our Foreign Mission Board, and send it to those who have recently written me such loving letters of congratulation on the forty-second anniversary of my first arrival in China. I believe you will appreciate that more than anything else I could write just now.

Saying thank you from the depths of my heart for the love and attention you have shown me on this occasion, I shall give some quotations from Dr. Ray's letter. After receiving a letter from me reporting myself in perfect health and expressing joy that the Board does not "retire" its missionaries even when they reach the age of seventy-five, he writes, under date of December 30th, as follows:

"I thank God for your work. I am happy that you can continue in it. I hope that Dr. Hayes is going soon to find a remedy for your eyes, so that the discomfort arising from them will be completely relieved.

"No, my dear, dear good friend, none of us want to see you give up the work. We want to see you keep straight on. I hope and pray that you will have many, many years yet before you, in which you will continue to render that same good, faithful service of yourself, which has characterized your work through all the years. I wish you could realize how all of us appreciate the work you have done, and how pleased we are to see you keep straight on in your blessed course.

"The way in which you have handled the funds which have come direct to you is quite satisfactory to us. Under the new plan you can go ahead and handle the special funds just as you have done, and we all know that the arrangement concerning the Blind School is quite distinctly special and you are carrying out perfectly the agreement in reference to this school.

"I hope you will keep right on as actively as possible, because with your long experience and thoroughly established contacts, you will be able to do a greater work now than ever before perhaps. I hope you will have a glorious year through 1930." (Signed by Dr. T. B. Ray.)

Janie L. Graves, Canton, China,  
Jan. 10, 1888 to Jan. 10, 1929.

### Attention Number Three

Senatobia sisters will entertain the District Meeting on Wednesday, May twenty-eighth (28). The Opening hour will be 9:30 A.M. There will be two sessions only; a morning and an afternoon.

The newly elected Chairman, Mrs. A. L. Fitzgerald, is planning enthusiastically for this Meeting. Not only does she urge a full attendance,

but the Senatobia friends are most cordial in their insistence that every one who possibly can do so will be present.

Here is a full list of associations and Superintendents of same that make up District Three:

District Chairman, Mrs. A. L. Fitzgerald, Crenshaw; Coldwater Association, Mrs. J. F. Cooper, Hernando; Calhoun, Mrs. Jennie Hamilton, Derma; Grenada, Mrs. W. G. Tabb, Le Flore; Lafayette, Mrs. H. G. Hathorn, University; Marshall, Mrs. R. A. Morris, Holly Springs; Panola, Mrs. A. L. Fitzgerald, Crenshaw; Tate, Mrs. W. W. Grafton, Coldwater; Tallahatchie, Mrs. Ned Rice, Charleston; Yalobusha, Mrs. W. H. Ballard, Coffeeville.

### Attention District Four

Fourth District Meeting will be held with First Baptist Church, Corinth. The date is Wednesday evening, May 28, and Thursday, May 29.

Mrs. John W. Brown, District Chairman, and Mrs. J. N. Berry, Young People's Counselor, are preparing a most excellent program for the three sessions and urge a full attendance. The Corinth sisters and Alcorn Association, who claim the privilege of entertaining us, also urge that we make this a great occasion.

The associations in this District are: Alcorn, Mrs. A. E. Ray, Rienzi; Chickasaw, Mrs. J. H. Terry, Okolona; Itawamba, Mrs. A. T. Cleveland, Fulton; Lee, Mrs. I. E. Roberts, Nettleton; Monroe, Mrs. C. B. Woods, Amory; Pontotoc, Mrs. J. M. Owen, Ecu; Prentiss, Mrs. H. R. Speight, Booneville; Tippah-Benton, Miss Margaret Buchanan; Tishomingo, Miss Mary S. Palmer, Iuka; Union, Mrs. F. C. Huffstatler, Myrtle.

### Attention District Seven

Hattiesburg First Baptist Church will entertain the District Meeting on Thursday, May 29. The Meeting opens at 9:30 A.M. and closes that afternoon.

All W. M. U. Organizations in the District are urged to send a full delegation to this Meeting.

District Chairman, Mrs. J. H. Matthews, Gulfport; Young People's Counselor, Mrs. C. H. Ferrell, Laurel; Covington, Mrs. J. F. Byrd, Mt. Olive; George, Mrs. A. K. McMillin, Lucedale; Greene, Mrs. W. C. Churchwell, Leakesville; Hancock, Mrs. Ruth Day Bryant, Bay St. Louis; Harrison, Mrs. C. I. Robertson, Lyman; Jones, Mrs. Otis Boyd, Laurel; Jackson, Mrs. R. C. Eley, Moss Point; Lebanon, Mrs. D. C. Ware, Hattiesburg; Pearl River, Mrs. J. P. Culpepper, Poplarville; Perry, Mrs. David Thoms, Richton; Wayne, Mrs. Geo. W. Powe, Bucatunna.

Dr. J. H. Eager, of New York City, will spend the summer at Cold Springs on the Hudson.

On Sunday, May 11, Dr. H. M. King at Calvary Church in Jackson, preached the commencement sermon for the graduating class in the Nurses Training School of the Mississippi Baptist Hospital. There were 15 young ladies finishing the course, as follows: Misses Hilda Hudnall, Ida Thornton, Lillie White, Elaine Burkes, Hilma Barnes, Molly Leonard, Georgia Owen, Ruth Anderson, Lela McCalib, Ruby Allen, Clara Mae Wilkerson, Mary Denson, Edna Mae Chapman, Evelyn Walker and Mrs. Tinie Johnson. These go forth to a life of glorious service in the ministry of mercy.



# The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Notes and Comments

In my article last week, in speak-  
ing of the Baptist Churches and  
pastors in the prairie belt of East  
Mississippi, I stated that Rev. W.  
E. Hardy was pastor at Macon.  
This is not correct. Rev. R. D.  
Pearson is the good pastor at Ma-  
con, where he is doing a splendid  
work, and Rev. W. E. Hardy is the  
pastor of the Baptist Church in the  
good city of Shuqualak. Pardon  
me, brothers.

Rev. V. E. Boston, pastor of Wi-  
nona Baptist Church, will do the  
preaching in the revival meeting at  
Scuna Valley, Yalobusha County,  
beginning the third Sunday in July.

The Yalobusha County B. Y. P. U.  
Association met in special session  
with Scuna Valley Baptist Church  
the first Sunday afternoon in May.  
A number of the churches of the  
county were represented and a good  
program was rendered: Song and  
devotional by Rev. S. J. Rhodes, ad-  
dress of welcome by C. M. Williams,  
response by Miss Lucile McCormack,  
How to Make the Union Go, by Mrs.  
S. J. Rhodes, an address on the  
Standard for Associational B. Y. P.  
U. by Rev. A. W. Talbert of Jack-  
son, representing the State Depart-  
ment. Officers were elected for the  
year: Rev. S. J. Rhodes, president;  
Sellers Denley, vice-president; Miss  
Lucile McCormack, secretary-treas-  
urer. Group Captains: District 1,  
Miss Theo Tribble; District 2, Mrs.  
Frances McVey; District 3, Mrs.  
Hugh Hyde. The County Associa-  
tion is set to meet the fifth Sunday  
in June. We are expecting Bro. A.  
J. Wilds with us then.

Bro. A. J. Wilds will be in Yalo-  
busha County all the week begin-  
ning Monday night, May 19th, and  
will make several of the churches  
of the county as follows: Monday  
night, Scuna Valley; Tuesday night,  
Coffeeville; Wednesday night, Elam;  
Thursday night, Oakland; Friday  
night, Wayside; Saturday night,  
Sylvarena.

I have just read the fine story

written by Dr. J. G. Bow, "Pure  
Gold". If you want a real helpful,  
clean and inspiring story for your  
boy or girl that will give them the  
right incentive in life you can do  
no better than get this book for  
them to read.

Rev. J. M. Hendrix has been called  
as pastor of Clear Springs Baptist  
Church, Yalobusha County. He is  
now serving this church and Pine  
Grove Church.

A letter from Pastor B. E. Phillips  
of New Hebron informs me that  
the Crooked Creek Baptist Church,  
Lawrence County, has invited Rev.  
S. B. Culpepper of Texas to do the  
preaching in the meeting there the  
first Sunday in August. This is  
Bro. Culpepper's boyhood home, the  
old church where he joined the  
joined the church and began preach-  
ing. It will be a joyful occasion as  
boyhood friends meet again.

If you have not read Dr. W. D.  
Nowlin's book, "The Discovery of  
John Dumas", it will be interesting  
and helpful to do so now. I have  
just read it with great interest. It  
makes clear the distinctive doctrines  
of the Baptists.

"Service is the practical side of  
character. It is nobleness in action.  
Even beauty is beautiful only in pro-  
portion to its service—only as it in-  
spires others to live and serve"—  
Mrs. Appleby in "Rainbow Gleams".  
I have just finished reading this in-  
spiring book also. It is worth  
while.

On Friday evening of May 30th,  
the Baptist Church at New Hope,  
Yalobusha County, is to have a pic-  
nic at the church, after which Rev.  
G. C. Hodge will preach to them.  
All who attend are asked to bring  
a chicken, which will be sold and  
thus secure funds to carry on for  
the Lord. Rev. S. J. Rhodes is pas-  
tor.

### General Association

Recently I secured a minute of the  
1929 meeting of the General Asso-  
ciation of Southeast Mississippi.  
This body is not what it once was,  
the most of the larger churches that  
once worked with it have now af-  
filiated with the State Convention.  
As I look through its pages I no-  
tice a number of names that are  
familiar and with whom I once had  
communion sweet as we worked to-  
gether in the dear old body. This  
meeting was held with Leaf River  
Baptist Church, Smith County. The  
following list of officers now serve  
the association: W. L. McCordle,  
President; A. N. Thomas, First Vice-  
President; B. B. Speed, Second Vice-  
President; W. H. Rainer, Corre-  
sponding Secretary; M. R. Jones,  
Recording Secretary and Treasurer.  
Next year it is to meet with Good  
Hope Baptist Church, Neshoba  
County.

There were 18 churches represent-  
ed, according to the report of the  
digest committee. The finance com-  
mittee reported the following  
amounts during the year: State  
Missions, \$329.26; Home Missions,  
\$11.25; Foreign Missions, \$21.25;  
Orphanage, \$31.30; making a grand  
total of \$392.06. Received at the

association, \$397.33. Received all  
told, \$790.29. The treasurer's re-  
port showed a total of \$1,281.21 the  
past year for state missions, of  
which there remained in the treas-  
ury \$549.96. This is a good show-  
ing for a small body.

As I looked over the names of the  
preachers and other messengers  
present, I missed so many names  
that once were leaders of the body.  
Jas. E. Chapman, Z. K. Gilmore, L.  
J. Caughman, B. F. Roper, D. T.  
Chapman, J. E. Graham, N. L.  
Clarke and scores of others who  
once never missed a meeting were  
not there. It makes one sad as he  
meditates and realizes that so many  
are passed away to the other side  
and have left the work to other  
hands. They wrought well, those  
old brethren of former days. This  
association was organized in 1855  
to do mission work in the piney  
woods section of Southeast Missis-  
sippi. Those hills and vales are  
dotted all over with Baptist  
Churches today, largely the work  
of the men who were members of  
the General Association. They la-  
bored in sunshine and in rain, go-  
ing far and near with but little re-  
muneration, in order to give the  
blessed gospel to those who had it  
not. Most of them are gone but  
"their works do follow them". Faith-  
fuler or truer men never lived than  
those who worked in the old Gen-  
eral Association; and many good  
men are with it still. Blessings upon  
them.

### GRIFFITH MEMORIAL

Our revival meeting at Griffith  
Memorial closed with approximately  
thirty additions to the church and  
the church itself in a very fine spir-  
it. This is our first church revival  
in five years, though we have been  
having series of services all along.

Brother Wayne Alliston did the  
preaching and Brother W. G. Mize  
the singing. They rendered some  
of the most unselfish service I have  
seen.

It is fine to see so many of our  
denominational workers able and  
willing to put their hands to pri-  
mary things.

Brother Alliston has a "different"  
way of approaching many Bible  
characters and events that add to  
the interest always evident in re-  
gard to his messages. He is a splen-  
did evangelist as well as hospital  
superintendent.

Brother Mize kept the singing on  
a spiritual and devotional plane and  
the folks sang for him in a great  
way while his solos rang with gos-  
pel truths.

One new building is about one-  
third of the way up and our folks  
have their faces toward heaven as  
the work continues.

Wishing you all good things,  
Yours in His service,  
—D. A. (Scotchie) McCall.

Being told to write an essay on  
the mule, a small boy turned in to  
his teacher the following effort:

"The mawl is a harier bird than  
the guse or turkie. It has two legs  
to walk with, two more to kick with  
an' wears its wings on the sides of  
its head. It is stubbornly backward  
about coming forward."—The Di-  
gest.

Churches which have made no con-  
tributions to the Baptist Convention  
Board office from January 1, 1930,  
to May 10, 1930.

### ALCORN CO.

Antioch	Liberty Hill
Farmington	Love Joy
Forest Grove	Mays Creek
Glens or Glendale	Shady Grove
Holly	Union
Kemps Chapel	West Corinth

### BAY SPRINGS

Antioch	Eden
Beaver Dam	Lake Como
Bethel—Fouke	Mossville
Decedar	Poplar Springs
Ebenezer	Vernon

### BENTON CO.

Bluff Springs	Hickory Flat
Canaan	Loneoak
Curtis Creek	New Hope
Flat Rock	New Prospect
Hamilton	Pleasant Hill

### BOLIVAR

Benoit	Hushpuckena
Beulah	Immanuel
Six Mile Lake	
Thompson—Walker—Memorial	

### CALHOUN CO.

Banner	Mt. Comfort
Bentley	Mt. Moriah
Bethel	Pilgrims Rest
Big Creek	Pleasant Ridge
Concord	Poplar Springs
Derma	Providence
Duncan Hill	Rocky Mount
Ganston Springs	Sarepta
Lantrip	Slate Springs
Macedonia	Spring Hill
Meridian	Turkey's Creek
Midway	

### CARROLL CO.

Calvary	Mt. Pisgah
Centerville	New Bethel
Coila	New Jerusalem
Fairview	New Salem
Harmony	New Shiloh
Hickory Grove	

### CHICKASAW CO.

Bethel	Pleasant Ridge
Friendship	Shiloh
Pleasant Grove	

### CHOCTAW CO.

Bethany	French Camp
Bluff Springs	McCurtains Creek
Blythe Creek	Mt. Moriah
Crape Creek	Mt. Zion
Ebenezer	Spring Hill
Fentress	Wood Springs

### CLARKE CO.

Center Ridge	Pine Hill
Elim	Pleasant Grove
Evergreen	Pleasant Hill
Fellowship	Souenlovie
Montrose	Union
Phalti	

### COLDWATER

Centerhill	Nesbitt
Grays Creek	New Providence
Horn Lake	Oak Hill
Macedonia	

### COLUMBUS

Bethel	Montpelier (New)
Kokola Springs	Pine Bluff
Long Branch	
West Point—E. End	

### COPIAH CO.

Glancy	Poplar Springs
Hopewell	Rocky Hill
New Providence	Sand Hill
New Sardis	Spring Hill
Pearl Valley	

### COVINGTON CO.

Calhoun	New Hope
Cold Springs	Sanford
Gilmer	Siloam
Lebanon	Union
Mt. Horeb	Williamsburg

Continued on page 13



## The Sunday School Department

### SUNDAY SCHOOL LESSON May 18, 1930

Jesus Teaching in the Temple,  
(Matt. 22:1 to 23:39)

**Golden Text**—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the greatest and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. (Matt. 22:37-39.)

(From Points for Emphasis  
by H. C. Moore.)

1. The Duties of Citizenship emerge from the discussion of the poll tax due to Caesar, the Roman ruler of the Hebrew world. (1) The questioners were two conflicting parties: the Pharisees who chafed under the Roman yoke, and the Herodians who were truculent partisans of Rome—bad citizens, all of them. They united against Jesus. Their evident purpose was to entangle him so as to get a charge sufficient to place him in the hands of the Roman authorities. (2) The question breached a wrong civic spirit. It opened with words designed as the baldest of flattery, rang with a condescending tone, and sought triumphantly to place Jesus in a political dilemma. He saw and scored their hypocrisy. But he did more. (3) The answer was a two-edged sword, one edge cleaving in twain the net that was spread, and the other cleaving open a knotty public problem. First, he made his inquisitors bring a Roman coin and confess that their currency bore the stamp of Caesar. Having thus bared the vulnerable point, he thrust in the blade of truth, Pharisees and Herodians alike wincing under it. Render to Caesar what belongs to him. Render to God what belongs to him. That is, be a good citizen of your government, and be a good citizen of the Kingdom of Heaven. We ought to be loyal to both the commonwealth and the Kingdom. No bad Christian is a good citizen, and no good Christian is a bad citizen. (4) The victory of Jesus was complete. His amazed adversaries slunk away. And no wonder!

2. The Spirit of Citizenship is stressed in the discussion of the great commandment in the Law of Moses. (1) The inquirer was well versed in both civil and theological law. He seems personally to have been sincere, for he observed that Jesus had answered former questions wisely and was commended by Jesus in this conversation. But his question was calculated to arouse antagonism against Jesus, particularly if he should set aside the oral law and thus invite rupture with the masses, or if he should magnify certain favorite commands and omit others equally as important. Instead of splitting ethical hairs and differentiating divine commands, Jesus based every duty upon love. (2) The first great commandment requires supreme love to God. It is a love from the whole heart,

gathering into one all the strands of affection. It is a love dominating the entire soul as the seat of the will. It is a love absorbing the whole mind, bringing the rays of intelligence to a focus in burning love. And it is a love twining together every strand of our strength for the expression of that love in every way possible. (3) The second great commandment is built on the same basis. The love which reaches upward to God is sure to reach outward to man. And as love to God summarizes the First Table of the Law (four commandments), so love to man summarizes the Second Table of the Law (six commandments). Is there any other commandment greater than these? Jesus says there is not. And our own hearts tell us that he is right.

### S. S. ORGANIZED

A community Sunday School was organized and started last Sunday at Sid Dodd, which is near Lombardy, Miss. There were seventy-nine present. Baptist Standard literature is being used and the officers and teachers expect to affiliate with the Board and become A-1 as soon as possible. Mr. W. D. Allen, Principal of the Sid Dodd Consolidated School, is Superintendent of the Sunday School. Mrs. Maddox is Assistant to the Superintendent.

Rev. Tucker of Wade, Miss., conducted the devotional last Sunday. Rev. Deal of Moorhead, Miss., has been called to preach.

Mr. Black was elected Chorister and Mrs. Lee May, Secretary. The teachers are as follows: Mrs. Black, Mrs. W. A. Ellis, Miss Onie Spears, Mrs. W. D. Allen and Mr. Allen. Substitute teachers are—Miss Ruth Maddox and Mrs. Wilson.

Miss Eleanor Ellis, a member of Drew Baptist Church and a Sunday School teacher at Drew, has consented to act as pianist and Young People's teacher in the Sid Dodd Sunday School, which meets in the afternoon.

Mr. Allen is a graduate of Mississippi College and Miss Ellis is a graduate of Mississippi Woman's College.

—Sid Dodd, Reporter.

### DOINGS OF LOS ANGELES BAPTISTS

Annie Foster Ellis

### Easter Services

Easter season was very beautifully observed all over the city, as well as in other parts of the country. At the First Baptist Church, there were three main services;—at the morning hour, at four o'clock in the afternoon, and again in the evening. Each service was filled with beautiful music, and many lovely flowers decorated the church. At sunrise, Easter morning, two trumpeters heralded the dawn, from the high tower of our church building, by rendering a number of appropriate selections, ending with that glorious composition, "Jerusalem the Golden". Mr.

Alexander Stewart, the director of this wonderful choir, had done much work in preparation for this day, and that the people of the city, as well as the members of this particular congregation, was attested by the large number present at all the services.

Not only at this church, nor only at all the churches of the city, were there Easter Services; the Early Dawn services, held every year in the Hollywood Bowl, and the services at the Glendale Memorial Cemetery, are known all over the United States. Many people come from across the continent simply to attend these services. The finest voices obtainable are engaged to sing, and every one, of course, knows of the White Cross, on the Mountain side, formed of beautiful children dressed in white. Many Easter lilies decorate the Bowl.

Many people stay up all night, in order to be at the Bowl or in the Park in time. It is said that 50 thousand persons attended the services at the Bowl, and 35 thousand were at the foot of the Memorial Tower in the Cemetery.

But a new note was added to the Easter Services this year, and I have been wondering how many of you folks at "home" had a part in that. Very early in the morning, Dr. Snape of the Temple Baptist Church, slowly rode in an Air Plane over the city of Los Angeles and adjoining cities, and broadcast an Easter Service. Did any of you "tune in" and enjoy that with us?

\* \* \*

### Glendale Memorial Park

I have just recently had the pleasure of driving over Glendale Memorial Park Cemetery. I felt like I had seen "A Little Bit of Heaven". It is high on the hills, all green and bright with grass and flowers . . . with roads winding up and down and around the hills . . . with here and there clumps of trees—the sturdy live oaks of our own Southland . . . the tall Palms . . . the beautiful lacy Pepper Trees . . . and the many varieties of noble Eucalyptus with their tall white bodies and Willow-like leaves.

There are many fountains of bubbling water where the birds come for a drink or a dip.

But the loveliest surprises are

### DAISY FLY KILLER

Placed anywhere, **DAISY FLY KILLER** attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon **DAISY FLY KILLER** from your dealer.  
**HAROLD SOMERS, BROOKLYN, N. Y.**

the snowy statues, placed among the shrubs. Some of the finest statuary in the world, is said to be in this Cemetery.

"The Little Church of the Flowers" has long been a favorite place for weddings as well as for funerals. It is a small building, but very beautiful in its architecture and surroundings. A short walk leads from the drive to the door and on all sides, save just in front, are tall trees in which are numberless doves and white pigeons. These birds flutter about, as tho to bring peace and comfort and joy. We regretted that we could not go through this lovely chapel, but services were being held for some soul who had been "Called up higher", just at that time.

However, we were fortunate enough to be able to go all through the "Wee Kirk o' the Heather". This is a true replica of what is known as Annie Laurie's church in Scotland. It, too, is quite small, seating only one hundred. On one side are four windows, of beautiful stain glass, depicting incidents in the life of Annie Laurie and Douglas. On the other side is a Sun-Room, filled with ferns and flowers. Here, too, are a number of Canaries, who sing their songs, all through the services. It seems quite appropriate that the keeper of this Scottish Chapel should be a Scotchman—the brother of Harry Lowder, the sweet singer of Scotch ballads.

High above these Chapels, is a tall white tower, known as Memorial Tower, and it is at the foot of this tower that the Easter Services are held.

\* \* \*

We had the pleasure of hearing Dr. W. H. Eubanks, formerly of Missouri, preach recently. His Southern accent was sweet to our ears. He is now doing a great work in the Northern Convention, and we hope to hear him again and to know him better.

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### B. S. U. OF THREE COLLEGES ENJOY OUTING

Mississippi Woman's College, State Teachers College, and Mississippi College Baptist Student Unions met for a week-end camp at Mammoth Springs May 3. While the purpose of the camp was primarily recreational, the outgoing presidents of the three unions took opportunity to review the work of their respective unions for this year, and the new presidents planned their work for next year. Mr. Carrol Hamilton of Mississippi College and President of the State B. S. U. organization, talked at length on the Student Retreat at Ridgecrest and the B. S. U. Convention in Atlanta next year. Mississippi's delegation to the Atlanta Convention can be as high as 200 and it is sincerely hoped that this number can be reached.

A picnic supper was served by the M. W. C. delegation at 6 o'clock. From 7 to 9 social hour was observed. Miss May Detherage of M. W. C. directed the games. Later all took part in the quiet discussion of "What It Means To Be A Christian". Before "bedtime" Miss Martha Story of M. W. C. and Mr. J. H. Pennebaker of S. T. C. led in the family altar service.

On Sunday morning Miss Maude Moseley of S. T. C. led the morning

watch. For the main devotional service the following program was given:

Quartet: Mississippi College.

Sunday School Lesson: Mr. Pennebaker.

"The Master's Minority", Miss Martha Story.

Chalk Talk, Mae Detherage.

Talk: Mrs. J. L. Johnson.

The following students enjoyed the camp: From Mississippi College: K. Tyrone, W. O. Vaught, Reed Polk, A. T. Woodruff, Carroll Hamilton, Frank Rugg, Thomas J. Safley, Marion Perry, Leo Green, Leo Eddleman, Julius R. Alsobrooks, I. D. Nunnery, Jr., W. F. Bond, Jr., W. L. Allen, Charles F. Story. State Teachers College: Pauline Vanlandingham, Frances Grimes, Ophie Rutledge, Emma Lawrence, Myrtle Mills, Irene Cork, Hazel Rhodes, E. E. McCoy, W. E. Boggan, E. T. Sharp, Maude Moseley, B. F. Ogletree, Edna Ellis, Mrs. Victor Reed, Myra Ledbetter, Victor Reed, T. J. Durrett. Woman's College: Martha Story, Jeanette Lawrence, Milba Izzard, Mae Detherage, Norma Little, Virginia Mize, Aline Vizthum, Barbara Burris, Gladys Grant, Mary Ellen Wiley, Louise Smith. L. W. Cook of A. & M. was a guest of the retreat. The retreat was chaperoned by Mr. and Mrs. J. H. Pennebaker of S. T. C.

### HON. CHARLES E. HUGHES

Charles Evans Hughes, LL.D., by the grace of some twelve educational institutions, former governor of New York State, former Associate Judge of the United States Supreme Court, former Secretary of State in a Presidential Cabinet, and most recently a member of the World Court, has been made Chief Justice of the United States, which is, we are informed, the correct title. It happens that the present writer has a peculiar interest. When a lad at school one of the old-fashioned but immensely valuable academies, Charles Hughes, a beardless youth of nineteen years, showed up as our teacher. He had graduated a few months before from Brown University, and was starting his life's career. In the Greek class there was but one scholar, this writer being the one. He also taught larger classes in mathematics and, in the afternoons, studied law in a local office. His youth and slenderness caused the principal to hesitate somewhat in accepting him, but he soon revealed the makings of a most unusual man. We recall how thoughtful men soon took notice and predicted a masterful career, which prediction has been amply fulfilled. Since that one year spent in part under his earnest and careful tutelage, meetings with him have been very rare, yet none revealed the austerity with which he has at times been charged. We be-

lieve his career is worthy the study and emulation of any young man.

Chief Justice Hughes was highly honored and blessed in his birth. His father was a Baptist clergyman of distinction, and his mother a woman of ability and gracious charm. Another minister's son who has made good. His early days were largely days of reading and study, and with his great native ability led to the possession of one of the master minds of his generation. His religious environment to which we believe he has always been loyal, had a tremendous effect on his life. In those early days he was regular in attendance upon the little Baptist church of Delhi, N. Y., which offered no social advantages, but did offer the fellowship with the best kind of people. Later years he started and conducted a Bible class for men in New York City, which gained a wide fame. Among the elements of his successful achievement do not omit his early religious training and practice.

Another thing noticeable, even in youth, he saw a goal and set out to attain it. He never stooped to tricks to gain advantage, but nevertheless went forward by legitimate methods to arrive. He was never anxious to advance too rapidly, yet was ready to accept advance when it was time.

He was never a money-grabber, as so many successful men are tempted to be. He was very poor when he

started to teach, but getting money was never a chief aim. Private reports have come to our hearing from men in large business affairs, expressing grateful surprise at the modesty of his fees, even when at the height of his fame and success as a lawyer in court. He won one great suit, saving a large corporation many millions, and an executive told us his small demand for his fee was amazing to them all. Not long ago it was printed in a newspaper that his secret life, as he expressed it, was "work, more work, and yet more work." From those early days he has been a steady worker, yet never a drudge. He was always master of his task, which really successful men must be. His principles often caused him to fight bravely. Ordinary politicians, especially in New York State, could not abide him because he had principles and stuck to them persistently. He did not sit down with a group and hunt around for an easy compromise. He fought a tremendous battle in the matter of gas rates and insurance matters, and race-track gambling in New York State. One regular politician, in the legislature, yelled out once in a conference, "What can you do with a Governor who has principles and wants nothing?" Perhaps he was not a shrewd politician, but he has been something far better. The nation is to be congratulated that President Hoover, who knew him so well, was wise enough to see his worth and place him at the head of our Federal Judiciary. In spite of our widespread corruption in politics, especially in cities, it is noticeable that with rare exceptions the very highest places are given to the high-minded and righteous.—Presbyterian.

### AN OLD TESTAMENT VERSE

By James E. Dean

"I love thee, O Jehovah, my strength." (Psalm 18:1.)

This Psalm clearly has behind it the same original as II Samuel 22, but this line does not occur in Samuel. Just a little further down there is a line in Samuel that does not occur in the Psalm,

"My Savior, thou savest me from violence."

There are two other lines in the Psalm that are not in Samuel, making a total of 112 lines in one place and 110 in the other. Of the 110 lines that are common to both, 62 are absolutely the same in our American Revised version. But why are there any differences? It is quite clear that some one has adapted the Psalm for public use in worship. This may have been done by David or by some one else. The changes are so slight that it would still be David's. If such a thing were done in modern times we would add the name of the reviser,

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but nobody thought that was necessary three thousand years ago. However, this does not explain all the changes; some seem very clearly to have come in as the result of mistakes of some copyist in the long ages between its original composition and the invention of printing.

As an example, take a line from the eleventh verse of Samuel XXII, "Yea, he was seen upon the wings of the wind."

The corresponding line in the Psalms says he "soared" upon the wings of the wind, and in both places this line is parallel with

"And he rode upon a cherub and did fly."

"Soared" is the reading in Psalms; it forms a much better parallel line; and there is yet a third strong reason for thinking it is a pure mistake. The difference in the Hebrew involves a single letter that could easily be confused with another. The letter Daleth in the word for "soared" should have a square corner; if a writer carelessly made this corner slightly curved it would become an excellent Resh, and the word would have to be read "was seen". "Darkness of waters", in verse eleven of the Psalm, by a slight mistake in forming a single letter could become "gathering of waters", as in Samuel.

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## The Children's Circle

Mrs. P. I. Lipsey

### Bible Study No. 20: The Lost Coin.

Luke 15:8-10.

1. Why did this coin which was lost belong to a woman, instead of to a man? Who had given it to her, probably?

2. This coin was lost. What loss, much greater, much more important, does this make you think of?

3. But this coin could be found and was found. Can God find the lost sinner?

4. Who were called to rejoice with the woman when she found her coin? Should we be happy when a sinner is converted? Who else is happy about it?

5. What is the most God-like work that we can do in this world?

6. Give the little story of these two verses in your own words, very simply.

—O—

My Dear Children:

Someone has said, "Living is giving," and it is true. Do you notice how you have nearly stopped writing to me, now that we have no special object of giving? Well, I think we'll have two for a while. I thought we would say, just to ourselves, if you choose that we would give \$10.00 each month to the orphans. We always love to give to them, and I think we will be able to raise \$10.00. If not, it is easy to change to a somewhat smaller sum, but I don't believe it will be necessary. Now, do you remember that not long ago, Juanita Byrd, the daughter of Mr. and Mrs. J. E. Byrd, of Mt. Olive, went to China as a missionary? I thought it would be a nice thing for us to make up a sum of money, \$50 or \$75.00, or maybe \$100.00 to get some books for her, a little library. Don't be scared, now, for we have all the time we need for this. We could send her the money, and let her order her books, or we could buy the books from a house that orders articles for missionaries, and let this house send them. I do not know which would be best, but I have just been writing to Bro. Byrd, to ask him what he thinks about it. I know Juanita would love to have some books of her own in that far-off foreign land.

So, when you have read this letter, I shall be expecting to hear from you with your gift for Miss Juanita, and for the orphans. Don't let me be disappointed, will you? And don't forget the Bible Study.

Much love from,

—Mrs. Lipsey.

Batesville, Miss. 5-3-30.

Dear Mrs. Lipsey:

Looks as if there are going to be some blank places in my scrapbook if some more children don't send in answers. I'm trying to catch up so I'm sending in the answers to Bible Studys Nos. 7 and 8 that were never answered.

Mrs. Lipsey, won't you put your picture on our Page? I'm anxious to see it. I have Miss Gladys' picture in my scrapbook and I want yours to go right by it. We have only ten more days of school, but I won't forget my scrapbook and The Baptist Record in my vacation.

Bible Study No. 7: The Two Sons. Matt. 21:28-32.

1. a. No.

b. No.

2. He repented.

3. Being sorry of sin and turning from it.

4. Because they repented.

5. a. No.

b. He didn't go.

6. Yes.

Bible Study No. 8: The Wicked Husbandman. Matt. 21:33-44.

1. God.

2. Jews.

3. Love and obedience.

4. Jews.

5. To the chief priests and elders of the people.

6. a. No.

b. No.

A Friend,

Irene Woodruff.

Thank you for asking for my picture, Irene, but it wouldn't be a great addition to our Page.

Thank you for the Answers: The children will do better when school is out, perhaps.

—O—

New Orleans, La., May 6, 1930.

Dear Mrs. Lipsey:

Time is speeding away and just think I will get to see you next week! Isn't that wonderful? I know it is. I have been thinking about you and planning to write, but I have been so busy, time has gone and here I am now just finding time to write. It worries me to get behind with my writing as it looks like I am not appreciative and that I am ungrateful, but I hope you are not thinking this about me. My love and gratitude to you for what you have done for me is inexpressible in words. Only my Father in heaven who knows my heart, knows how grateful and appreciative I am for what you have done. I hope you will be able to see how much I do love you for what you have meant to me tho' we have never seen each other. I can't express what B. B. I. has meant to me. This wonderful faculty and student body and this wonderful institution has caused me to be bigger and better than I could have ever expected to have been without these influences. I thank you again for what you and the children have done for me. I love you more than I can express. I thank you so much for the money and for everything you have done for me. I hope to see you at the Convention.

Lovingly and gratefully yours,  
Gladys Andrews.

Montrose, Miss., May 8, 1930.

Dear Mrs. Lipsey:

As next Sunday is Mother's Day and we are so thankful that our mother is living that we want to share her love with the little orphans, by sending a dollar to them with love from Mother, Daddy and the jolly four. We are so glad that we are going to have the Orphanage moved to Newton, which will be about eighteen miles of us. Hope we can visit them often. We are planning to go to Jackson in about a week to have Zelma's and Joyee's tonsils removed. Wish we could have time to visit you all, but will not have time. We saw Dr. Bristow's letter in The Baptist Record concerning little Alvin. We are so thankful he is getting along as well as he is, and we are willing to contribute some to anyone you all decide to help. We go to school and S. S. every Sunday and enjoy it very much. Rev. E. A. Phillips is our preacher now and we like him fine. By the way, we think the little birds are building in our little bird-house that Daddy built us. Our little chickens are doing fine, and old 3-foot is getting fat, our pig. The reason we call him 3-foot is because he has 3 white feet and the other one is black. With love from the, Jolly Four VanOsdols.

It is good to hear from you again. I hope the tonsils won't give you any more trouble. Thanks for your gifts to the orphans. I hope their new home will prove a great blessing.

Pocahontas, Miss.

Dear Mrs. Lipsey:

Will you admit two newcomers into your Circle? We read the letters every week and enjoy them. We go to church and Sunday School regularly, as Mother says that is the most profitable way in which to spend our Sabbath. Our pastor is Mr. H. E. Spell and we are all very fond of him and his wife. Brother Spell always seems so interested in the children and sometimes entertains us with sleight-of-hand tricks and also stories that little folks like. I (Maurice) am 11 years old and I was in the 5th grade when I went to school, but I can't study now as I am not very well, and Sister (Olivia) is 7 years and in the 3rd grade. Her school will be out the 23rd of this month and I will be glad because I will have her to play with me every day. Mrs. Lipsey, do you like to fish? I do, and once I had such good luck, I caught 40 fish and because I brought all of them home in a tomato can Dr. Ashford and Bro. Spell just laughed, but I'll bet they couldn't catch that many. We are enclosing a gift for your fund and we are wondering what it is going to be for. Your friends,

Maurice and Olivia Oswald.

Glad to have the two new members from Pocahontas. Of course I know your pastor and his wife and am not surprised at your liking them. Hope you will soon be well and that both of you will have a happy summer. You can beat me catching fish. Thanks for the offering.

—BR—  
MINIATURE RIDGECREST

The old and new B. S. U. Council of Mississippi College, Womans College, and State Teachers College met at Mammoth Springs, out from Hattiesburg, where they had a splendid retreat. This retreat was only two days, May 3rd and 4th. The

retreat was indeed a miniature Ridgecrest. All of the students present were really on the mountain tops spiritually.

After all had become acquainted with everybody else very interesting talks were made by the outgoing Presidents on "Looking Backward" and by the new Presidents on "Looking Forward."

Quite a bit of emphasis was put on Ridgecrest and Atlanta by our State B. S. U. President, Carroll Hamilton.

After these inspiring talks we were called to supper by the girls from Womans College, who served Sandwich-supper, after which social hour, in charge of May Detheridge, of Womans College, was enjoyed very much. At 10 o'clock family altar was held.

A very interesting program was planned for Sunday morning, after which everybody had to leave. We hope that this retreat will be annual.

—O. Rutledge,  
Reporter S. T. C.

—BR—

Wife: "But, dear, in this photograph you haven't a single button on your coat."

Hubby: "So you've noticed it at last! That's why I had the photograph taken."—Answers.

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# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Our Verse

"Though your sins be as scarlet,  
they shall be as white as snow."  
Isaiah 1:18.

## Win One

The verse 1 Kings 18:21, can be used with good effect according to Dr. R. A. Torrey. An excellent way he says to use this verse is to ask the person whether he would be willing to wait a year and not have an opportunity under any circumstances, no matter what came up, of accepting Christ. When he answers "No, I might die within a year," ask him if he would be willing to wait a month. Then bring it down to a week and then to a day, and ask him if he would like God and the Holy Spirit and all Christians to leave him alone for a day and he not have any opportunity, under any circumstances, to accept Christ. Almost any thoughtful person will say, "no". Then tell him that if that is the case he had better accept Christ at once.

If you have ever won a soul to Christ give us the experience for this column.

## Two Juniors Send in Splendid note Books

We want to congratulate publicly two of our Juniors in the state who during the last few months have made note books giving a sketch of the life of David. The work in each case was splendid and shows a careful study of the life of this great Bible character. These Juniors are members of the Glading Baptist Church Junior B. Y. P. U. and their names are Hazel M. Young and Wilda Mae Anderson. Congratulations, girls, and may your example be helpful to others.

## Copiah County Associational B. Y. P. U. Holds Interesting Executive Meeting

Recently one night during the week the executive committee of the Copiah Co. Associational B. Y. P. U. with other interested members met in Hazlehurst Church for the purpose of discussing the work in general and laying plans for the future. Quite a large crowd was present and a very interesting meeting was held. Mr. Talbert was there to help in a round table discussion and reports a splendid interest that marks progress.

## This Week They Are Going Out

Posters, letters and programs for the coming District B. Y. P. U. Conventions are being mailed this week to all B. Y. P. U.'s in the two districts that the first conventions will be held in and next week the others will be mailed. Have you gotten yours? Ask your last president, leader or secretary to be sure to bring it to the B. Y. P. U. next Sunday and read it to all present and then to tack the poster up in the B. Y. P. U. room.

## Our Convention Missionaries

This year we are to have with us for our District B. Y. P. U. Conventions Dr. and Mrs. J. Mansfield Bailey of China. Dr. Bailey is a Medical Missionary and will bring us some unusual human interest stories from this mission field. Watch next week's Record for more about these conventions. The program perhaps will be printed next week in this column.

## Our Summer Worker

We are fortunate and happy to have working in our department this summer for five months, Mr. O. P. Moore. Mr. Moore is a school teacher and preacher and one who knows and loves young people and the B. Y. P. U. work. He spent the month of April in Simpson County, and is giving this month to Lawrence County. He leaves a church in better condition wherever he goes, and splendid results mark his efforts everywhere.

## Miss Durscherl Spends Week in Shelby

Two weeks ago the Shelby Church had with them Miss Cecelia Durscherl, our State Leader, and from all reports no better Training School has been had in some time than was had there during those days. The interest was keen and the number taking the work was very gratifying. Something like sixty studied to the end and will receive awards for good work done during the week. Rev. S. G. Pope is their efficient pastor.

## Junior B. Y. P. U. Entertained in Home of Leader

On Saturday before Easter Mrs. W. L. Donahoe entertained the members of the Junior B. Y. P. U. of Pilgrims' Rest, with an Easter egg hunt. Before the hunt many interesting contests were engaged in—story telling, drawing a rabbit, forming words out of the letters E-A-S-T-E-R. All the children were assembled in the parlor—there were 25 of them—and they were asked to get up and tell what the Junior B. Y. P. U. had meant to them. Their sweet, sincere testimonies brought out the fact that this Junior B. Y. P. U. is doing a marvelous work in training these boys and girls to be good soldiers for Jesus.

A very interesting and unique thing about the story-telling contest—the only one in which the older folks took part in—was that the pastor and his wife, Rev. and Mrs. H. C. Clark, tied in telling the best story. At the end of the hunt when the prizes for all contests were announced and awarded, Bro. and Mrs. Clark were given a string which they were to follow in order to find their reward. Walking back over the pasture following the trail of the string—the Juniors and their mothers following in great excitement—Brother and Mrs. Clark came at last to the prize—a coop with twelve beautiful hens—one with a

dozen or more biddies. Imagine the delightful surprise of this good pastor and his wife as they saw these fine chickens that had been thus presented to them by the Junior B. Y. P. U. of Pilgrims' Rest Church!

The mothers of the boys and girls assisted Mrs. Donahoe in thus entertaining the members of this organization of which she is such a splendid, efficient leader. After Bro. Clark had thanked these boys and girls for the delightful surprise given him and his wife, he was asked to lead in prayer. He asked God's richest blessings upon these fine young people and their leader.

—BR—

## Continued from page 9 DEER CREEK

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Continued on page 16

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## CHRISTIAN EDUCATION

The editor, and possibly some others, gained the wrong impression from my article published recently in the Record under the title, "More About Denominational Education". In the above mentioned article the question was raised as to why we called Mississippi College a Christian College. Under this feature of the discussion, four suggestions were made as follows: First it was suggested that Mississippi College could not be called Christian simply because a part of the running expense was borne by the Baptists of Mississippi. Second it was suggested that it could not be called Christian because of the subject matter taught, because in four subjects more semester hours of work was offered than in Christianity. Third it was suggested that it could not be called Christian on the ground that it was a theological school because the latest bulletin issued from the college states frankly that "It is not a Theological Seminary". And fourth it was suggested that it could not be called Christian because of its purpose, because in the stating of the purpose the name of Christ is strangely absent. I have known all the while that Mississippi College was not a theological school, neither have I at any time contended that it should be, but I was objecting to the name of Christ being attached to an institution that leaves Him out in the statement of its purpose and gives Him fifth place in the subject matter taught. I was objecting to Mississippi Baptists being in the educational business for the same purpose that our State is when we could give a proper emphasis to the development of Christian character without incurring any shortage in the development of mind and body.

Let it be distinctly understood that I do not believe that the mind and body are to be ignored, but I do not believe that they are the most important of a man's possessions. Our Lord says that a man's soul is worth more than all the world. I will leave it to fair minded Christians as to where our Lord placed the emphasis in this statement. I am unable to see how a proper emphasis upon Christian character and conduct would interfere with the proper development of mind and body. On the other hand, it seems to me that it would be the greatest safeguard to both. A man's desires have more to do with his conduct than does his information or physical makeup. The best guarantee that Mississippi Baptists can possibly have that the information and physical strength that our boys develop while at Mississippi College, will be used in the right way, is for Christ to be continually held up to them as their ideal. I cannot believe that Mississippi Baptists believe that the development of minds and bodies are ends within themselves. Leopold and Loeb are living examples of the very thing that we must guard our boys against. Those who have gained the impression that I am fighting Christian Education, have failed completely to get my point of view. I have only been fighting

the things that are hurting our colleges. Even the editor comes along and in substance accuses me of trying to amputate the head of our schools. If after a surgeon makes a thorough examination of a patient he sees that an infected appendix is sapping the life of the patient, is he a murderer simply because he says that an operation should be performed? I ask this question in all fairness; Who is fair to such a patient, the surgeon that wants to remove the trouble, or the person who tries to use Christian Science methods and tell the patient that there is nothing wrong? If a man has an infected finger and he wants to prevent the spread of the infection, he must apply something to the finger to prevent the spread of the infection. It does no good to brag about how pretty the infected finger has been. I know that there are practices at Mississippi College, that could be greatly restrained if not entirely eliminated, that are not conducive to the development of the best there is in a boy. The responsible authorities know of these things unless they have "eyes and see not" and have "ears and hear not", and if they have wilfully neglected their duty at the peril of our boys' future, I haven't one note of sympathy for them. If the things that are hurtful to the college will be eliminated and a sincere and concerted move made to make it Christian in practice, it can demand the support of every fair minded Christian Baptist in the State. It has become a matter of deep conscientious conviction with many of the best people of the State. Some criticisms have been made of practically all our schools and justly so perhaps. The placing of our colleges in the co-operative program for their support, have made them their own masters. It is time for "The tail to quit wagging the dog". The sooner our colleges are taken out of the co-operative program the better it will be for all the causes represented.

The editor seems to be strongly in favor of airing the "milk can". He has been unusually nice in publishing articles that are at variance with his own opinions. But it seems that every time anyone tries to pry the lid up we find the editor firmly seated on top the lid. I do not recall a single criticism that has been made of our Denominational schools but that the editor has picked out some side issue and magnified it out of proportion. At no time has the issue been the entire condemnation of Mississippi College. No one has been trying to amputate a head. Personally I am willing and more than willing to give Mississippi College credit for all it has done and is doing. The things that it is failing to do and the wrong practices that are allowed are the only bones of contention. In all our wrangling we have not told the Baptists of Mississippi anything that they did not already know. These things are not being done in a "corner". Knowing the truthfulness of the charges that I have made, and many other things that I have not made, and knowing the feelings of the Baptists of Mississippi toward things that are right and wrong, I

feel sure it is only a matter of time until we will see this problem settled.

- B. W. Walker.

—BR—

## RECOMMENDATIONS

Of The Relief and Annuity Board of the Southern Baptist Convention Concerning Changes in Policies and Plans of the Board to be Offered to the Southern Baptist Convention at New Orleans in May 1930

(Continued from last week)

## III. BENEFITS IN SERVICE ANNUITY DEPARTMENT:

The benefits to be provided on account of membership in the Service Annuity Plan would be as follows:

1. Age Annuity
2. Disability Allowance
3. Death Benefit
4. Widow's Annuity
5. Withdrawal Benefit.

The rules governing these classes of benefits would be:

## (1) Age Annuity:

(a) Member's Annuity: At any time after attaining age 65 the member may elect to discontinue the 2½% payments and receive an annuity, which shall be the actuarial equivalent, according to tables adopted by the Board for that purpose, of the accumulation of his payments with the interest additions.

(b) Service Annuity: At any time after attaining age 65 the member may elect to receive an annuity in addition to his member's annuity, which shall be the actuarial equivalent, according to the tables adopted by the Board for that purpose, of the accumulations of his 3½% service credits with their interest additions.

(c) Contingent Annuity: Supplementing the Service Annuity, and payable under like conditions, there may be provided an additional annuity out of the Contingent Fund as determined by the Board, from time to time, in accordance with the resources available for that purpose.

NOTE: The objective of the Board shall be to provide aggregate annuities from all sources approximating one-half the average salary during service over a period of 35 years, with correspondingly greater or lesser annuities according as longer or shorter periods of service may have been rendered.

## (2) Disability Allowance:

In the event of the total and permanent disability of a member, while under sixty-five years of age, causing the giving up of ministerial work and the termination of any salary relationship, there shall be provided by the Board a disability allowance as follows:

(a) Member's Annuity: An annuity which shall be the actuarial equivalent, according to tables adopted by the Board for that purpose, of the accumulations of the member's 2½% payments with the interest additions as of the date upon which the annuity becomes effective.

(b) Service Annuity: An additional annuity provided from the accumulations of his service credits determined in a manner similar to that outlined in (a).

(c) Supplemental Allowance: A

supplemental allowance provided out of the benefit fund to which have been credited the 4½% payments made on account of the service of the member.

(d) Contingent Allowance: Supplementing the Service Annuity and payable under like conditions, there may be provided an additional annuity out of the Contingent Fund as determined by the Board, from time to time, in accordance with the resources available for that purpose.

In the event of disability the certification of a physician duly accredited by the Board shall be required. The Board shall have the right to call for evidence of continued disability at periods of not less than one year. The resumption of ministerial office and the re-entering of a salary relationship, or the failure to accede to the Board's request for evidence of continued disability would be construed as evidence of recovery from disability and in event of such recovery the Board may reduce or discontinue the disability allowance.

NOTE: The objective of the Board shall be to provide a total disability allowance of 40% of the average salary received during the last three years of service prior to disability. However, the total disability annuity in the early days of the operation of the Fund shall not exceed \$600.00 yearly payable in monthly installments of \$50.00 each. The Board shall have the right to increase the basis of the Service and Contingent disability annuities from time to time as the resources permit.

## (3) Widow's Annuity:

In the event of the death of a member while receiving an age annuity there shall be provided for his widow an annuity in amount equivalent to one-half the annuity which he was receiving.

In the event of the death of the member before entering upon his age annuity there shall be provided for his widow an annuity determined as follows:

(a) Member's Annuity: An annuity which shall be the actuarial equivalent, according to tables adopted by the Board for that purpose, of the accumulations of the member's 2½% payments with the interest additions as of the date of the death of the member.

(b) Supplemental Annuity: A supplemental annuity provided out of the benefit fund to which have been credited the 4½% payments made on account of the service of the member.

(d) Contingent Annuity: Supplementing the above provisions, and payable under like conditions an additional annuity may be provided out of the Contingent Fund as determined by the Board, from time to time in accordance with the resources available for that purpose.

NOTE: The objective of the Board shall be to provide for the widow a minimum annuity of \$300.00 and a maximum annuity of half the amount of the age annuity which her husband was receiving or to which he would have become entitled had he continued in service until age 65 on the salary basis at the time of his death.

If the service accumulations to the credit of the member are sufficient



to build the member's annuity up to the limit thus provided the Board shall have the right to transfer any excess accumulations to the Contin-  
gent Fund.

In the event of the remarriage of a widow all annuity payments which she was receiving shall cease, except those provided by the member's accumulations. Such annuity she may elect to have continued or receive in cash its then actuarial value. In such event, however, the Board shall have the right to continue any service or contingent annuity payments to the minor children, if any, of the deceased member, during their minority.

In the event of the death of the member leaving no widow but minor or orphan children, the Board shall have the right to make provision for such children out of the funds provided in the Service Annuity Department.

#### (4) Death Benefit:

In the event of the death of a member while under 65 years of age, whether in active service or while receiving a disability annuity there shall be provided a benefit payable in one sum of \$500.00 out of the benefit fund to which have been credited the 4½% payments made on account of the service of the member.

In the event of the death of a member after having attained the age of 65 the amount of this benefit shall be \$250.00.

In the event of the death of the member before entering upon an age or disability annuity without leaving surviving him a widow or minor children there shall be paid to a beneficiary previously designated by him, or to his legal representatives, the death benefit herein provided together with an amount equivalent to the accumulation of his 2½% payments with the interest additions, as of the date of the death of the member, without any further claim against the Board, except the death benefit provided in this section.

#### (5) Withdrawal Benefits:

In the event of the withdrawal of a member from the Southern Baptist Convention before entering upon an age or disability annuity he shall be entitled to receive an amount equivalent to the accumulation of his 2½% payments with interest additions at a rate not to exceed 4% compounded annually.

#### IV. ELIGIBILITY IN SERVICE ANNUITY DEPARTMENT:

All ministers of churches and missionaries of accredited Missionary Boards of the Southern Baptist Convention, in good and regular standing, shall be eligible for membership in this Department. Other groups of workers, lay or ordained, may from time to time become eligible for membership upon such terms and conditions as may be approved by the Board and the Southern Baptist Convention.

#### V. AMENDMENTS:

The Board shall have the right to adopt rules governing the adminis-



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tration of the Service Annuity Department, but any changes or amendments affecting the basis of member's and church's payments or the classes or amounts of benefits to be provided under the plan shall not become operative until they shall have been approved by the Southern Baptist Convention.

#### VI. INAUGURATION:

The Relief and Annuity Board upon the advice of its Actuary shall have the right to put into operation the Service Annuity Department at such time under such conditions as may be determined upon and may be deemed expedient, taking into consideration as the controlling factor the number of ministers and churches, or other salary paying organizations, as may have agreed to participate in the plan.

#### RESOLUTIONS

**RESOLVED, FIRST:** That the Relief and Annuity Board of the Southern Baptist Convention hereby approve and adopt the recommendations of the Executive Committee, with such changes and amendments as have been made during the meeting, looking toward the creation of a Service Annuity Department, and the necessary changes in the other work of the Board.

**SECOND:** That the Executive Secretary be authorized and instructed to give to the Denominational Press and to mail to the active ministers in the Southern Baptist Convention copies of the plans adopted at this meeting.

**THIRD:** That the Executive Committee be requested to consider between now and the time of the Southern Baptist Convention at New Orleans any suggested changes in the proposed plans with a view to their further amendments, if possible to comply with such suggestions, before final presentation to the Convention.

**FOURTH:** That the Executive Secretary be authorized and instructed to present the plans as adopted by the Board with such changes as may have been authorized by the Executive Committee, as above outlined, to the Southern Baptist Convention at New Orleans for the consideration and action of that body.

**FIFTH:** That the Executive Secretary be authorized and instructed to request the Southern Baptist Convention to appoint a committee of thirty-six messengers, composed of one minister and one layman from each State, none of whom are members of the Board, to consider the report and report back to the Convention as early as practicable before final adjournment.

#### BUTTER VS. BUTTER SUBSTITUTES

(Felix J. Underwood, M.D.,  
State Health Officer.)

Our present knowledge of nutrition and nutritional diseases is full of information concerning the effects of vitamins on growth and in the prevention of diseases of dietary deficiency. Of particular interest is

the effect of Vitamin A, the growth promoting vitamin, on growth and nutrition and that its absence in the diet causes a pathological condition of the eyes known as xerophthalmia, which if neglected will lead to blindness.

Vitamin A is associated with certain fats, and is especially abundant in milk, butter, egg yolk, the fat of glandular organs, and also in the leaves of plants. The seeds of plants contain less and it is practically absent from lard and the fats and oils of vegetable origin.

In the American and European diet the fats of milk are the most important source of vitamin A. Since this is true it can easily be seen the important place that butter holds in the diet. In the investigation of xerophthalmia of dietary origin in rats and in children, cures were effected by the administration of Vitamin A as butter.

The cheapness of vegetable margarine finds the consumption of this substitute is not without danger unless the diet contains a satisfactory amount of whole milk, leafy vegetables or cod liver oil, since vegetable margarine is almost devoid of Vitamin A. So close an association between the substitution of margarine for butter and the prevalence of xerophthalmia is found by investigation in the case of Denmark which country is a large exporter of butter. It has been found that the consumption of milk fat in Denmark before the War and to the end of 1916 steadily declined and reached very low levels in the last year. At the same time the number of cases of xerophthalmia reached their maximum. Then came a complete change. In 1917 and 1918, and partly also during 1919, the exportation of butter was forbidden. More milk fat was consumed in the country than in the years before the War. Xerophthalmia disappeared almost completely, but reappeared in 1920 when the export of butter again began. The population finds in margarine a substitute for butter. A few years ago margarine was prepared from animal fats which contained a little vitamin A. However, during recent years there has been an increasing use of vegetable margarine since this is cheaper, but the vitamin A content of this is practically nil.

In the feeding of children especially, the above should be borne in mind, and in orphanages, boarding schools, and similar institutions unless it is possible to provide a diet rich in Vitamin A there should be no substitute used for butter.

#### —BR— SCOوبا

Closed a very gracious meeting at Scooba last night with two for baptism. Dr. J. M. Metts, of Water Valley, did the preaching. He has very few equals in his manner of conducting a revival. We were confronted with such conditions as to make us deem it wise to close after six days, but invited Bro. Metts to return next year and hold forth again. The Lord used him in a wonderful way. The entire community received a spiritual uplift.

Bro. J. E. Byrd and Bro. Kee were in a great meeting at Electric Mills with Pastor J. H. Newton last week,

also. Electric Mills is only five miles from Scooba. The hours for the day services were so arranged that some of us were able to attend at both places.

DeKalb will hold her meeting in June. We are happy to have Bro. Barnes as the new pastor at DeKalb. He seems to be getting the work well in hand. In July and August the remaining churches in the Kemper County Association will hold their revival services. Pray for us. There is lots to do over here. Truly,

—C. E. Bass.

—BR—

#### A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Miss Grace Huckaby, Student

We were assigned to go into a French home and read the Bible and have singing and prayer. When we arrived the whole family came out to meet us and invited us in. The mother of the home saw that I had my Bible and a few song books, so she told me before I asked that I could not read the Bible in her home because it was a sin.

I said nothing to her about the Bible but began talking about other things. After a long talk I won her friendship and she told me many things that I wanted to know. She told me about the death of her daughter, who had recently died, and showed me pictures of her.

This gave me an opportunity to talk to her concerning the Bible. Then I asked her if I might read the Bible to her, and she said, "Yes", so I opened my Bible and read from John. She said that she had never heard the Bible before.

On account of her daughter's death we were not permitted to sing any songs, because they do not want to hear singing or any music for a year after there is a death in the family.

I asked her if we might have prayer, and she asked me how we prayed. I told her we talked to God. We knelt and had prayer and were dismissed. This old lady was so interested that she asked us to come back and read some more to her.

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From Dr. Ben Cox, Pastor Central Baptist Church, Memphis, Tenn.: "I have perused the striking little book by my dear friend, Rev. Geo. W. Riley, of Clinton, Miss., entitled, 'Stack-Pole Bible-Reading Study for Bible Students'. It is very suggestive and helpful, and impresses me as being safe, sane, spiritual and scriptural."

Suggestions have been made that Bro. Riley get out a second edition of his book as the first edition is about sold.

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